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(अंग्रेजी संस्करण)

—लेखिका—

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STANDARD TRANSLITERATION

अ	आ	इ	ई	उ	ऊ	ऋ	लृ	ए	ऐ	ओ	औ	अं	अः
a	ā	i	ī	u	ū	ṛ	lṛ	e	ai	o	au	aṃ (ṃ)	aḥ (ḥ)

क्	k	च्	c	ट्	ṭ
ख्	kh	छ्	ch	ठ्	ṭh
ग्	g	ज्	j	ड्	ḍ
घ्	gh	झ्	jh	ढ्	ḍh
ङ्	ṅ	ञ्	ñ	ण्	ṇ

त्	t	प्	p	य्	y	श्	ś
थ्	th	फ्	ph	र्	r	ष्	ṣ
द्	d	ब्	b	ल्	l	स्	s
ध्	dh	भ्	bh	व्	v	ह्	h
न्	n	म्	m				

क्ष्	kṣ	त्र्	tr	ज्ञ्	jn

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FROM THE DESK OF THE CHIEF EDITOR

—Br. Ravindra Kumar Jain

Many books and booklets have been published and are being published to learn and explain Jainism. Despite this, there has been a necessity for a book which could explain all the aspects of Jainism in brief and at one place so that the Jaina and non-Jaina students could also understand it easily.

To understand Jainism as a whole, the medium of four Expositions (Anuyogas) is very necessary. Many points are thought while undertaking or completing any activity. For example, "Who did this work ? Why one undertook this work? How he did perform this work ? When did he do so ? What is the advantage or disadvantage resulting from this work, and so on." Similarly, many people may desire to know, " What is Jainism ? What is the period of its existence ? Who followed it ? How did one follow it ? Why is it necessary to accept Jainism ? What are the advantages of being a Jaina-in-action ? etc."

I believe that all the above queries will definitely be satisfied by reading this book. Rev. Jnānamatī-Mātājī has presented the buttered essence of Jainism by churning mentally many ancient scriptures. All the contents of this text are in tune with the tradition of ancient Jaina Ācāryās, and, hence, they are authentic.

This book has been written in a simple language and, therefore, it has gone suitable to be prescribed in the syllabus of Jaina courses. It is worth keeping in the temples and households Every man and woman should study this book at least once with a deeper mind

This is the unparalleled style of Rev. Mataji that she can present the deep and difficult presentation of ancient Ācāryās in simple language and in brief. It is only after writing this book (in Hindi) that the publication of the Hindi monthly magazine, **'Samyagjnāna'**, was decided by Digambara Jaina Institute of Cosmographic Research-Hastināpura. This magazine covers all the four expositions. While writing this chief editorial, I am feeling highly pleased to inform the readers that this magazine is under continuous publication for the last thirty two years and it contains the articles covering all the four expositions.

Different kinds of specialities are observed in different scholars. Some are proficient in logic (Nyāya), some are proficient in spiritualism or metaphysics (Adhyātma). Some others are proficient in biographies (Prathamānuyoga) while others present the Karma theory in depth. Some may be skilled in poetic writings. Some may be authors while others may be eloquent

speakers. However, Rev. Mātājī represents a confluence of all these specialties. She has the deep knowledge of all the four expositions. Her poems and hymns- whether composed in Hindi or Sanskrta - are highly devotional. She has a powerful authorship and august speakership. Thousands of men and women listen to her continuous lectures with deep mental absorption

She has full authority on the Jaina canonical contents. In addition, she has also studied other philosophical systems deeply. She has even made her disciples proficient in extremely harsh texts like Asta-sahasrī by explaining these to them in the most simple way. Similarly, she has a deep knowledge of Jaina geography. Rev Mātājī has made difficult subjects fully enjoyable by her disciples and other readers through her gifted intellect She has given a new direction in dealing with such subjects

This book has been very useful and popular among those interested in Svādhyāya. This fact has led to the publication of seventh edition of this book in Hindi for which our institution - Triloka Śhodha Sansthāna or Cosmographic Research Institute -feels highly honoured Looking to its popular demand, we are pleased to publish its first English edition also

For this English edition, all the hard work of correction & editing was put by Sanghastha Brahmachārinī Km Svāti Jaina in the direction of Pūjya Prajnāsramaṇī Āryika Śri Candanamatī Mātā Jī During the Vācanā, the co-operation of Prof Tīkama Chand Jaina with Pūjya Mataji in the correction of the book is also praise-worthy Prof Jain stayed at Jambūdvipa-Hastinapura for 9 days for the purpose Km Svāti read all the contents and made proper corrections, whatever were thought to be necessary.

On behalf of Vīra Jnanodaya Granthamālā, I acknowledge the contribution of the translator Dr N L Jain-Rewa (M P.) along with its editors I sincerely hope that this book will be proved like the key-book in rendering the knowledge of Jainism

The Subject-Content of the Book

–Kṣullaka Motisāgara

The spiritual knowledge consisting in words (Śabda-brahma) is eternal It is in the form of twelve Angas (limbs) or dvādaśānga due to its assigned nature of 'in-some-respectism' (Syātkāra) This knowledge has been beginninglessly continuing and it will continue endlessly. It has neither beginning nor end Nevertheless, it has a beginning and end too with respect to the divine sermons of Tīrthankaras. The Tīrthankaras deliver their divine sermons four times a day-forenoon, midnoon, afternoon and midnight for six ghatikās, G (1 G = 24 mts; 2 hrs 24 mts) each through their divine sounds (Divya dhvani). This sermonal delivery takes place in 700 dialects and 18 languages. In other words, it is in the form of all the contemporary languages. It is so because all the living beings- celestials, human and subhuman beings understand their sermons in their own languages.

There are many kinds of sentient and non-sentient, mobile and non-mobile entities in the world The omniscient venerable knows and sees the present, past and infinite future modes of all these entities simultaneously That is why, this kind of their knowledge is termed as divine or absolute knowledge (Kevala jnāna) Though the omniscient venerable knows everything, however, his divine sound or sermons cannot describe all that he knows. Their chief disciples (Ganadharas) can not receive all that knowledge through their destruction-cum-subsidence (Ksayopaśama) of knowledge and they cannot tell all that they understand. Whatever they can tell, they can not put it into the scriptural form, Whatever they can put into this form, is all known as Jaina scripture in the form of twelve-fold Angas or limbs.

Sri Bhadrabāhu Ācārya has been the last of the scripture-omniscient (Śruta-kevalī), who had the full knowledge of twelve-fold Angas in the order of the venerable Mahāvīra. Later on, the knowledge of primary canonical scriptures (Angas) and pre-canons (Pūrvas) has been gradually declining. At later times, Ācārya Śrī Dharasena had a partial knowledge of second pre-canon of Agrāyaṇīya under the section-Pūrvagata of the twelfth primary canonical scripture i.e Dṛṣtivāda Anga. Being afraid of future loss of scriptures, he offered his knowledge of the above canon to the duo Digambara Saints named Puṣpa-danta and Bhūtabalī. Both of these great saints composed the aphorismic text of 'Ṣat-Khandāgama' (Six-sectioned Canon). Similarly, Ācārya Guṇadhara had the theortical knowledge of the tenth sub-section of the fifth pre-canon of 'Jnāna-pravāda'. He had also composed the text of 'Kasāya-Pāhuda Sutta'. The commentaries of Dhavalā and Jaya-dhavalā have been written on these two doctrinal texts which have been published with their Hindi translation.

Ācārya Kundakunda also belonged to the same tradition who has flown the river of spirituality through his scriptures of Samaya-sāra (Essence of the Soul) etc. He has been so great and famous that the authenticity of any famous panegyric can be judged simply by seeing the names of 'Kundakundānvaya' (Kundakunda lineage), Sarasvatī-gaccha and Balātkāra gaṇa. There have been Ācāryas such as Umāsvāmī, Samantabhadra, Pūjyapāda, Akalankadeva and others in this tradition who received the divine sermons of the venerable Mahāvīra from the tradition of earlier Ācāryas and composed the important texts of Tattvārtha Sūtra (Aphorismic Treatise on Reals; Formulae on Reals), Ratnakaranda-śrāvakācāra (Gem-basket of Householder's Conduct), Āpta-mimānsā (Critique of the Attained), Sarvārtha-Siddhi, Tattvārtha Rāja-vārtika and others. The texts of these Jaina Saint scholars are authentic. Ācārya Anantavīrya has pointed out the same in the beginning of his logic text of Prameya-ratna-mālā. Just as the water of Ganga river filled in an earthen pot is still the water of the Ganga, similarly, the words of authentic Ācāryas are also the parts of the Jina words (Nadyāh Navaghate Jalam).

The words of the Venerable Jinas are divided into twelve primary parts (Angas). These words have been categorised by the earlier scholars under four expositions (Anuyogas) which have also been designated as (Jaina) Vedas (Knowledges). The Jainācāryas have stated that the words or speech which is accurate, neither deficient nor superflous, non-reverse, and undoubted is called 'Veda' or right knowledge (Ratna-karanda-śrāvakācāra, Verse 9) This kind of Veda has four categories :

1 Prathamānuyoga (Exposition of Biographies).

2. Karanānuyoga (Exposition of Cosmology and Sciences)

3. Caranānuyoga (Exposition of the Code of Conduct).

4. Dravyānuyoga (Exposition of Reals and Realities or Realology).

The currently available Jaina literature is divided under these four expositions. This text of 'Jaina Bhāratī' (Jaina Rosette) has dealt with all these four expositions in brief.

First of all, the order of the creation has been described in this book where the temporal changes during the evolution and devolution epoch have been mentioned. The devolution epoch has six spokes in terms of (i) extreme plenitude (ii) plenitude etc. There is the system of maximal, medial and minimal land of enjoyment (Bhogabhūmi) during the first three spokes. At the end of the third spoke, fourteen Kulakaras (patriarchs) are born and the last Kulakara begets the first Tīrthankara at the beginning of the fourth spoke At present, the epoch of Hundāvasarpinīa(period of Extra-ordinary events) is running in the Aryan section of Bharata

region. This epoch occurs once after the passage of innumerable evolution and devolution epochs. There are many extra-ordinary events in this epoch. This can be illustrated by (i) the liberation (Moksa) of the first Tīrthankara in the third spoke (ii) defeat of the first Cakravartī (Universal monarch) in fight and (iii) origination of many heretic systems and others.

This book has described the system of land of enjoyment during the changes in the six spokes. There is description of the birth of fourteen patriarchs and their activities. The last patriarch - the king Nābhirāja and queen Marudevī were not born as couples In his times, the lord of deities-Indra got the patriarch Nābhirāja married with Marudervī The first Tīrthankara- the venerable Vrsabhadeva was born of them. He was married with girls named Yaśasvatī-and Sunandā The lord Vrsabhadeva instructed six professions of weaponry, writing etc to the people He also brought the systems of caste and marriage etc into existence here as were prominently prevalent in the system of the eternal Land of Action (Karma-bhūmi) of Videha region.

Afterwards, the path of liberation has been continuing since the days of Lord Ajitanātha (second Tīrthankara) upto Lord Mahāvīra (twenty-fourth Tīrthankara). This path is divided into two sections (1) Householder's religion and (2) Ascetic religion. Because of the temporal disorder during the epoch of extraordinary events (Hundāvasarpinī), there has been interception of the religious order during the period of some intermediate Tīrthankaras The first section deals with all these points It has given the biographies of the first and the last Tīrthankara only because the book might have been too large in size otherwise Similarly, there is the biography of Bharata Cakravartī-the first of the series. Later, brief biography of the noted Balabhadra Rāma has also been given in the book. Those interested to learn about the biographies of all the great personages (Salāka-purusas) should study the texts of Ādi Purāna and Uttara Purāna

Thus, the first exposition describes the fifth and the sixth spoke of the time-cycle after the fourth one Later, there is the mention of six spokes of evolution epoch (Utsarpinī) starting from extreme penury, penury etc This is the order of creation as per the Jaina system It is eternal There is neither its creator like a specific God nor any specific destroyer Naturally, there is the dissolution of the universe at the end of the sixth epoch during the process. Some pairs remain alive who run the evolution to move on This kind of temporal change takes place in the five Bharata and five Airāvata Regions of Aryan sections related with two and half island-continents (Dvīpas) in the middle universe This kind of six-fold temporal change does not take place in the

(i) 108 Cities of Videha region.

(ii) Mleccha (Uncivilised) sections.

(iii) Vidyādhara Cities of Vijayardha-mountain series

(iv) Innumerable continents and oceans beyond two-and-half continents

(v) Hells and heavens

There is no dissolution also there. Whatever system or order exists there it is always existing there. In the Videha region, there is always the system of Land-of-Action as it exists here in the beginning of the fourth spoke. However, there are continuous changes from the beginning of the fourth spoke upto its end in the Mleccha section and in the mountain series of Vijayardha inhabiting Vidyādharas. The lands of enjoyment have an eternal system of the same type only. The system of hells and heavens also remains the same as there are no six fold temporal changes.

There is the description of all the four principal exertions (Puruṣārthas) of religion, riches, desire and liberation in the biographies of great men under this exposition. As per Svāmi Samantabhadra, the exposition of biographies is defined as that which contains (1) descriptions of all the four exertions as above, (2) biographies of great men and (3) legends of the past (Purāṇas).

In case of the exposition of Cosmology and Sciences, this book describes, first of all, the three kinds of world of the Jaina universe. There is mention of seven hells in the lower world in this description. Later, the mansional and peripatetic deities have been described who reside in the two upper parts of the first earth. This is followed by the description of Jambūdvīpa, first of all, while describing the innumerable island-continents and oceans of the middle world. The astral deities have also been described under this world. The description of upper world of heavens and their resident deities follows the middle world. Thus, the four destinities (gatis) observed in the three worlds and four-fold group of deities have been described under this exposition. Later, the nature of the five-fold changes of substantivity (Dravya), location (Kṣetra), time (Kāla), birth (Bhava) and modes (Bhāva) of the living beings have been explained. Thus, as per Svāmī-Samantabhadra, this exposition has elaborated the universe and non-universe and the four destinities of the living beings. The change of eras has not been described here as it has already been given under 'the order of creation' in the first exposition of biographies.

The third exposition of Primary and Secondary Conduct describes righteousness (Samyaktva) in the beginning. Later, the religion (duties) has been two-foldly classified.

(i) Householders' Religion (Sāgāra dharma)

(ii) Non-house-holders' or Ascetic religion (Anagāra dharma)

First of all, the householders' religion has been described wherein they have been three-foldly classified : (1) Inclined votary (Pāksika), (2) Pledged votary (Naiṣthika) and (3) Aspirant votary (Sādhaka). Later, the four stages of life (Āsramas), six essential duties of votary and eleven kinds of model stages (Pratimās) have also been described in brief. This is followed by the process of the ritual of holy death (Sallekhanā) and defilements and prohibitions during birth and death in the houses of the votary Later, there is description of twelve-fold (introspective) reflections (Bhāvanas) assuming them as the basis of detachmetal attitude.

The householders' religion is followed by the religion of the ascetics where- in the virtues of skyclad saint (Digambaras) have been described in terms of their primary and secondary forms The ten-fold duties (Dharmas), and sixteen factors for earning the karmic species of Tirthankara ship have also been included in this exposition. The religious practices described in this exposition are like the steps (Caranas) to climb the palace of salvation Just as any individual marches the higher storeys of a building by gradual step-by-step move, similarly, the observer of the religious practices, described in this exposition, also reaches the town of salvation by gradual improvement in his conduct That is why, meditation has also been detailed in this exposition It is also the last stage of austerity in the practice of conduct As per Svāmī-Samantabhadra, the exposition of primary and secondary conduct deals with the causes of origination, growth and preservation of right conduct which has been described in this section here

In the exposition of Realology (Dravyānuyoga), there is the six-fold classification of (worldly) reals (Dravyas) followed by the nine-fold description of the living being. Later, it has been described through (1) the spiritual stages (Gunasthānas), (2) Classifications (Samāsa), (3) Completions (Paryāptis), (4) Vitalities (Pranās), (5) Instincts (Sanjnās), (6) Investigations (Mārganas) and (7) Consciousness (upayoga) This is later, followed by the brief description of (1) Mattergy (Pudgala), (2) Medium of motion (Dharma), (3) Medium of rest (Adharma), (4) Space (Ākasa) and (5) Time (Kāla) The brief description & classification of the organs of valid cognition (Pramāna), based on earlier doctrinal texts and then on logical texts have been undertaken This is followed by the topic of Standpoints (Naya) where nine kinds of standpoints and their various categories have been described. There is also some discussion on ideal (niscaya) & practical (Vyavahāra) and self-evident (Sad-bhūta) & non-self-evident (A-sad-bhūta) standpoints This is followed by an easy and elaborative consideration on the theory of Relativism (Syadvāda) and its seven-fold predications (Sapta-bhangī) followed by the description of Positings (Niksepas) The living being has five inherent volitional characteristics which have been described through subsidential, destructional (ksāyika) etc types of volition This is followed by the comparative discussion on the six Indian philosophies of Carvāka, Buddha, Sankhya, Vaisesika, Naiyayikas, Mimānsaka and Vedantins. These philosophies have been stated to be absolutist (ekānta) and have been logically refuted alongwith indicating the validity of Jaina philosophy

The theory of omniscience has also been logically proved.

Later, there is consideration on the three-fold soul in terms of extrovert, introvert and supreme soul This is followed by the description of practical (Vyavahāra) and ideal (Niṣcaya) Ratnatraya while discussing the path of liberation There is mention of four causes to destroy the worldly cycle under the section of ideal path of liberation There is somewhat detailed description of factors of karmic shedding (Nirjarā) and nine super-attainments of omniscience (Kevala labdhis) The theory of karma details about the classification, characteristics and causes of earning the karmas Later, bonding (Bandha), existence (Satta) and fruition (Udaya) of species of Karma have been described This is followed by the description of karmic influx (Āsrava) and bondage (Bandha) alongwith their five factors of wrongness (mithyātva), non-abstinence (Avirati) etc and their classification. Later, there is description of five proper times (labdhis) to acquire righteousness which is one of the causes of liberation The causes of acquirement of right conduct have been detailed after pointing out the characteristics of the three kinds of righteousness. There is mention about the conduct of the attached (Sarāga) followed by subsidential (Uapasama) and destructional (Ksāyika) conduct There is refutation of morsel-intake by the omniscient while describing the process of karmic destruction In the last, the location of the liberated beings, their size, number and qualities have also been presented

There may be an inquisitiveness about why the spiritual stages, investigations, the bondage, and fruition etc of karmic species etc have been described under the contents of the exposition of realology while these form the contents of exposition of conduct or cosmology In response, it could be stated that these topics have been included under this exposition on the basis of the definition of the exposition of realology by Samantabhadra Svāmī in his 'Ratna-karanda-srāvakācāra as below

जीवाजीवसुतत्त्वे, पुण्यापुण्ये च बधमोक्षौ च।
द्रव्यानुयोगदीप श्रुतविद्यालोकमातनुते ।।46।।

i e the exposition of Realology is characterised by the description of the reals of the living & non-living, sins-sacred, bondage and liberation It is on this basis that the description of spiritual stages etc will have to be done under the section on the living beings Similarly, the karmic influx and bonding will automatically be described under the section of sacred and sins. Moreover, while describing karmic bondage, the causes for bonding, bonding-in-general of karmic species and karmic species of existent, bonding and fruitional nature will automatically have to be dealt with

According to Samantabhadra Svāmī, karmic bondage and liberation are not the subjects of exposition of cosmology and science. It is only the description of the division of universe and

non-universe and the three kinds of worlds - the upper, middle and lower-are desirable. There is no indication about the inclusion of the spiritual stages, investigations, karmic bondage, existence and fruition etc. in its contents. It is said there

लोकालोकविभक्तेर्युगपरिवृत्तेश्चतुर्गतीनां च ।
आदर्शमिव तथामतिरवैति करणानुयोग च ।।

It means that the expostion of Cosmology and Science is defined as that which deals with the occupied and unoccupied space, temporal changes and four kinds of destinities

It is, therefore, proper to describe the topics of spiritual stages etc under the exposition of realology Thus, this book contains the essence of all the four expositions and, accordingly, it has gone very useful for Svādhyāya

I wish this book to bestow welfare on all the people.

The Unique Indian Jain Centre

DIGAMBAR JAIN TRILOK SHODH SANSTHAN

(Digambar Jain Institute of Cosmographic Research)

–Karmayogi Br. Ravindra Kumar Jain
(President-Digambar Jain Trilok Shodh Sansthan)

A Brief Introduction :

In the Northern direction of the capital city Delhi, in district Meerut of Uttar Pradesh, a centre of national and international attraction has emerged out in last decades in mythological pilgrimage **'Hastinapur'** in the form of 101 feet high **'Sumeru Parvat'** (mountain) built in light pink marble stone, surrounded at its base by the unique circular structure of Jain Geography, **"Jamboodweep"** of white and coloured stones in a diameter of 200 feet

The mother institution, which has given birth to this TIRTH, introductory to ancient Jain Literature & Geography, Research Centre for Scientists, a sacred place for Spiritual Upliftment, a symbol of Mental Peace and with ample means of worship of Lord *Jinendra* along with all the modern facilities, is **'Digambar Jain Trilok Shodh Sansthan'** (Regd), which was founded in 1972 by the pious inspiration of Supreme Jain Sadhvi **Pujya Ganini Pramukh Shri Gyanmati Mataji.** Basically, the Sansthan also known as **Digambar Jain Institute of Cosmographic Research** was oriented for the building of Jamboodweep, which later turned out to be its Head-office

A brief sketch of the various schemes/structures, being carried out by the Sansthan on the holy 30 acres land of Jamboodweep is as follows

1 **Jamboodweep Structure-** A unique example of Indian craft & Jain Geography with 207 idols of *Jinendra Bhagwan* and modern attractions like Electric Fountains Boating etc

2 **Lotus Temple-**Miraculous idol of Bhagwan Mahavir is consecrated in this temple

3 **Meditation Temple-**Contains symbol idol of HREEM (ह्रीं) having the idols of 24 Jain Tirthankars, a place for Meditation (*Dhyan*).

4 **Trimurti Temple-**Consisting of the idols of Bhagwan Adinath, Bharat & Bahubali along with Bhagwan Neminath and Parshvanath

5. **Vasupujya Temple**-With the standing postured idol of 12th Tirthankar-Vasupujya Swami.

6 **Shanti-Kunthu-Arahnath Temple**-Having the standing idols of the three Tirthankars, the four Kalyanaks (*Garbh, Janm, Tapa* & *Gyan*) of all of whom made the land of Hastinapur the most sacred place

7. **'Om' Temple**-With the symbol idol of 'OM' (ॐ) depicting 5 *Permeshthis* (*Arihant, Siddha, Acharya, Upadhyaya* & *Sadhu*)

8. **Bees Tirthankar Temple**-The Idols of existing 20 Tirthankars of Videh Kshetra are consecrated on 20 lotuses in this temple

9 **Sahastrakoot Temple**-With 1008 idols of *Jinendra* Bhagwan

10 **Lord Rishabhdev Temple**-With *Moolnayak* metal idol of Lord Rishabhdev along with other metal idols.

11 **Bhagwan Rishabhdev Kirtistambh**-Constructed during 'Bhagwan Rishabhdev International Nirvan Mahamahotsava year' 31 feet high *stambh*, depicting the life of Bhagwan and with 8 idols

12 **Terahdweep Jinalaya**-A unique temple having the circular structure of Akritrim Terahdweep of Madhyalok with about 2000 Jin-idols

13 **Ashtapad Digambar Jain Temple**-With attractive copy structure of the Kailash Parvat or Ashtapad, the Salvation Tirth of Bhagwan Rishabhdev, the first Jain Tirthankar This Kailash Parvat was inaugurated by Shri Atal Bihari Vajpayee, the PM, with offering Nirvan Ladoo on Feb. 4, 2000 at the Red Fort Ground, Delhi.

14. **Jamboodweep Library**-With a collection of about 15,000 books, ancient hand written and published

15. **Jamboodweep Dispensary**

16 **Gyanmati Kala Mandiram (Art Temple)**-With Jhankis (exhibition) related with the mythological history of Hastinapur

17. **Veer Gyanodaya Granthmala**-Founded in 1972, it has published about above 200 Granthas (Scriptures) and books in number of lacs upto now

18. **'Samyakgyan' Monthly Magazine**-Being published from 1974 continuosly with the Articles containing the essence of Jain Shastras

19 **Raja Sreyans Bhojanshala (Mess)**-Providing the pure (as per Jain norms) food to the visitors everyday free of cost It is the first mess in Jain society to provide meals to 500 people at a time

20 **Dharmashalas**-Flats, Bunglows etc (above 200) with all the modern facilities of accomodation

21 **Means of Recreation**-Different types of Swings, Children train, Boating, Fountains, Green Lawns, Airavat Elephant for going round the campus, attractive arrangement of electricity, Natural scenes etc insist the visitors to compare it with the heaven

Social & Academic Programmes By Digambar Jain Trilok Shodh Sansthan

Oct. 1981 : Jamboodweep Gyanjyoti Seminar at Jamboodweep-Hastinapur

Oct. 31, 1982 : Jamboodweep Seminar in FICCI Auditorium, Delhi, inaugurated by Shri Rajeev Gandhi, the then M P & Ex-Prime Minister

Apr. 1985 : International Seminar on **'Jain Mathematics and Cosmology'** at Jamboodweep-Hastinapur, inaugurated by the then Minister of U P Government-Prof Vasudev Singh

June 1982-Apr. 1985 : 'Jamboodweep Gyan Jyoti' was inaugurated by the then Prime Minister Smt Indira Gandhi from the Red fort Ground, Delhi for travelling in the whole country on June 4, 1982 It disseminated the message of *Ahimsa* (Non-violence), Character-Building and World Fraternity to the masses and after a travel of 1045 days, it was consecrated in front of the main gate of Jamboodweep, Hastinapur for all times to come by the then Defence Minister Shri P V Narsimha Rao (Ex-Prime Minister)

1992 : 'Interstate Charitra Nirman (Character Building) Seminar' at Jamboodweep, Hastinapur

Seminars on 'Jain Mathematics' and 'Charitra Nirman' were organized in joint collaboration of Meerut University and Digambar Jain Trilok Shodh Sansthan

1993 : Seminar on 'Bhagwan Rishabhdev-The first Propagator of Human Culture' at Ayodhya in joint collaboration with Avadh University, Faizabad.

Oct. 1995 : Five days **'Ganini Aryika Shri Gyanmati Literary Seminar-95'** in collaboration with Meerut University

Mar.-Apr. 1998 : Inauguration of **'Bhagwan Rishabhdev Samavasaran Shrivihar Chariot'** by the then Prime Minister Shri Atal Bihari Vajpayee on Apr. 9, 1998 from Talkatora Stadium, Delhi for travelling in the whole country Spreaded the message of 'Universal Principles of Tirthankars' and 'Antiquity of Jainism' state by state for 3 years Later, the Samavsaran was consecrated at Tirthankar Rishabhdev Tapasthali-Prayag Tirth (Allahabad) by the then Chief Justice of High court, Allahabad in Oct 2002.

Oct. 1998 : 'National Vice-Chancellors' Conference' at Jamboodweep, Hastinapur.

Feb. 2000 : Inauguration of **'Bhagwan Rishabhdev International Nirvan Mahamahotsava Year'** by the then Prime Minister Shri Atal Bihari Vajpayee in the Red Fort Ground, Delhi on Feb 4, 2000 for one full year A series of '1008 seminars on Bhagwan Rishabhdev', the first Tirthankar of Jainism in this age, along with the building of 'Bhagwan Rishabhdev *Kirtistambhs*' and other social & academic programmes were organized throughout the country in this year

In the foreign countries like Toronto, Canada, New Jersy etc also, the Nirvan Mahamahotsava was celebrated on Feb 6, 2000 by such inspirations

June, 2000 : National Seminar on **'Antiquity of Jainism'** at Jamboodweep, Hastinapur on June 11, 2000

Feb. 2001 : Establishment of **'Tirthankar Rishabhdev Tapasthali (Place of Penance) Tirth'** at **Prayag (Allahabad)** and organization of Mahamastakabhishek Mahotsava of Bhagwan Rishabhdev.

Feb. 2003 : Establishment of **Nandyavarta Mahal Tirth** at Bhagwan Mahavir Birthplace-Kundalpur (Nalanda) **Bhagwan Mahavir Jyoti Rath** travelled throughout the country for the publicity of Mahavir Birhtplace

Jan. 2005 : Bhagwan Parshvanath Janmakalyanak Third Millennium Mahotsava was inaugurated at Varanasi, the birthplace of Lord Parshvanath on 6th Jan. 2005 and was celebrated with various programmes for one year (upto 27th Dec. 2005)

Apr. 2006 : Ganini Pramukh Shri Gyanmati Mataji Aryika Deeksha Golden Anniversary Celebration : On the completion of the 50 years of the Aryika Deeksha of Pujya Ganini Shri Gyanmati Mataji, a marvellous celebration was performed at Jamboodweep-Hastinapur from 14th-16th Apr 2006 followed by year long series of programmes

Various *Panchkalyanak Pratishthas* and religious programmes are organized by this Sansthan at different times One of the unique activities of the Sansthan is-**Namokar Mahamantra Bank**, in which lacs of written Namokar Mantras are submitted by devotees every year One crore Mahamantras have been submitted from Tumkur (Karnataka) & Udaipur (Raj) each in the year 2006 Infact, these mantras are like a miraculous treasure to disperse the rays of world peace all around

Awards By Sansthan

Ganini Gyanmati Award-started from 1995, presented every fifth year to a Jain scholar or to a devoted worker for high standard research on Jainism or for co-operating in the academic activities of the Sansthan It comprises an amount of Rs. 1,00,000/-in cash & citation etc Sansthan has decided to give this award every year on the occasion of 'Ganini Pramukh Shri Gyanmati Mataji Aryika Deeksha Golden Anniversary Celebration' in April 2006

Jamboodweep Award-Yearly award of Rs 25,000/-in cash, started from 2000.

Aryika Ratnamati Award-Yearly award of Rs 11,000/- in cash, started from 1999

Kundalpur Award-Yearly award of Rs 25,000/ in cash, started from 2004

Shri Chhoteylal Jain Award-Yearly award of Rs 11,000/- in cash, started from 2003

Nandyavarta Award-Yearly award of Rs 25,000/- in cash, started from 2004

Besides these, **'Lord Rishabhdev National Award'** of Rs 2,50,000/- and **'Brahmi Award'** of Rs. 11,000/- were also presented by the Sansthan These awards had been declared on the occasion of 'Bhagwan Rishabhdev International Nirvan Mahotsava year.'

'Lord Rishabhdev National Award' was presented to Shri V Dhananjaya Kumar Jain, the then M P & Ex-Union Finance Minister in 2003 at Kundalpur (Nalanda) on the occasion of 'Kundalpur Mahotsava'.

Construction of Tirthankar Rishabhdev Tapasthali-Prayag At Allahabad (U.P.)

This tirth has been constructed at Allahabad-Banaras highway in the year 2001 under the patronage of Sansthan at Bhagwan Rishabhdev Rishabadev Deeksha and Kevalgyan Kalyanak land-Prayag (U P.). In the campus of this Tirth, 'Rishabhdev Deekshakalyank Tapovana' 'Kevalgyankalyanak Samavsaran Mandir' and Lord's Salvation land ' Kailash Mountain' have been built. The 51ft high kailash mountain has 72 Chaityalayas of Trikal Chaubeesi & 14 ft high lotus postured idol of Lord Rishabhdev at the top and miraculous metal idol (3 (1/4) ft. lotus postured) is also consecrated in the cave temple below the mountain 8 idols of Lord Rishabhdev and Lord Mahavir are consecrated in the Kirtistambh, built in the ishan (North-East) direction of the mountain All the modern facilities of meals & lodging for the pilgrims are available on the tirth The arrangement of this tirth is being done by the sub-committee of the Sansthan

Development of Lord Mahavir Birthplace-Kundalpur Tirth

Bhagwan Mahavir Janmabhumi Kundalpur Digambar Jain Samiti, a sub-committee was formed under the Sansthan to develop Bhagwan Mahavir Birthplace-Kundalpur (Naland-Bihar) 'Nandyavarta Mahal Tirth' has been built at Kundalpur in the small time period of 18 months only during the year 2003-2004 by the sub-committe Vishwashanti Mahavir Temple, Bhagwan Rishabdev Temple, Navgrah Shanti Jin Temple, three storyed Trikal Chaubeesi Temple and Nandyavart Palace (the birth palace of Lord Mahavir) with Bhagwan Shantinath Jinalaya, are the prominent attraction-centres of the Tirth. Adequate & modern arrangement of lodging & meals has been made in the campus

All the above construction schemes and social, religious & academic programmes have been carried out by the pious inspiration of **Pujya Ganini Pramukh Shri Gyanmati Mata Ji** in her auspicious presence (with sangh) However all the arrangements of the above schemes/programmes have been devised by this Sansthan under the Guidance of **Pragya Shramni Aryika Shri Chandnamati Mataji** and the Direction of **Peethadhish Kshullakratna Shri Motisagar Ji Maharaj.**

Thus, the Sansthan is devoted to serve the society by its various dedicated schemes & programmes.

All of you are welcome by heart by this Sansthan to visit Jamboodweep to avail the various opportunities of Mental Peace, Spiritual Upliftment, Natural Beauty and a lot of other attributes

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HASTINĀPURA : THE HOLY PLACE OF CHARITY

–Kṣullaka Motisāgara

The First Food-intake (Āhāra) of the Venerable Vṛṣabhdeva (Ādinātha)

The holy place of Hatinapura is the king (best) of all the holy places This has been the first centre of promotion of Jaina religion The tradition of religion started from here only This is the illustrious holy place whereform the people got encouragement for the tradition of charity (of alms to saints etc)

When the Venerable Vrsabhadeva got initiated, four thousand other kings also copied him to be initiated The Venerable hand-plucked his hairs They also did the same The Venerable renounced the clothes The kings also became sky-clad (Digambara) saints The Venerable stood in meditational posture by hanging his hands down. All the kings also began meditation in the same way But they felt the torments of hunger and thirst after three days only They looked towards the Venerable, but he was standing steady in silence with his eye-sight fixed on the tip of his nose It was not only for one or two days, but this state was meant for a period of full six months. Hence, all those kings (Munis) became highly uneasy and began eating wild fruits and drinking water of the springs

Suddenly the forest deity appeared before them and asked them not to do so, "Do not get involved in this type of restraintless tendency in the garb of a saint If you are unable to bear the trouble of hunger and thirst, please renounce the world-revered rank of the saint " All the kings-turned into saints-renounced their sainthood and adopted different garbs Some developed matted and twisted hairs (Jata), some began wearing barks of trees, some smeared themselves with ashes and some began residing in a hutment in the forest and so on

The Venerable Vrsabhadeva completed the meditational period of six months Normally, the Venerable could go without foods for long Despite this, he went for the meals-taking round (Āhāracaryā) so that the sainthood may continue and the path of liberation may always be followed However, he was nowhere getting pure and sterilised (prasuka) foods as per the prescribed procedure He was undertaking wanderings in all parts of the country, but he was not finding any capable food-offerer The reason for this state of affairs was that there was the system of land of enjoyment (Bhogabhumi) preceding him The people were getting all their requirements of foods, houses, clothes, ornaments and other materials supplied by the wish-fulfilling trees (kalpa-vrksas) When the system of the land of enjoyment got extinct, Nābhirāja-father of the Venerable and the Venerable himself taught the people to work for getting materials

through their own labour in the system of the land of action (Karma-bhūmi).

He instructed the path of earning lively-hood through six professions : (1) Weaponry (2) Writing (3) Agriculture (4) Learnings or Education (5) Arts and Crafts and (6) Trade and Commerce. He told the people every thing except that he did not instruct them how to offer meals to the saints. The Indra, who started showering of gems even six months before the conception of the Venerable and who presented himself at every auspicious event of the life of the Venerable, also could not come there when the Venerable was wandering for pure and sterilised foods

The king OSreyānsa of Hastināpura saw seven dreams in the last Prahara (3 hours) of the night before the coming of the Venerable to this city after wandering in all parts of the country. He saw the Sudarsana Meru mountain in his first dream He invited his omenologist in the morning, told him about the dreams and asked him to interpret them He said, " You will have the fortune of seeing the Venerable Tīrthankara who is great like Sumeru and who has been anointed on the same mountain.

Sometimes later, the Venerable Vrsabhadeva had an auspicious arrival in the city of Hastināpura. As soon as the king Sreyānsa paid a sacred visit (Darsana) to him, he recollected his earlier births (Jātismarana). He remembered his eighth pre-birth when the Venerable was in the form of the king Vajrajangha and he was in the form of his queen Śrīmatī, and both of them had offered meals to the sky-moving-prodigied saints with nine-fold devotional observances (Navadhā-Bhakti) The king Sreyānsa, then and there, understood that the Venerable has come out for taking foods On learning this point, he went to his palace, made necessary prepartions and stood at the gate of his palace with auspicious materials in his hand. He, then, began offering his invitation to him, (for foods) when he passed away by him,

"O Svāmī (Lord), I bow to thee, I bow to thee (Namostu). Please stay here, stay here ." (Hai Svāmī! Namostu Namostu Namostu Atra Tistha Tistha .)

On seeing the tally of the procedure, the Venerable stood before the king Sreyansa He, then, requested again, "Our mind is purified, speech is purified, body is purified and foods and drinks are also pure Please come and sanctify our kitchen."

He led the Venerable to his kitchen, washed his feet, worshipped him and offered him the sugar-cane juice for his food On completion of the foods, the deities showered five wonderful substances These are showered only when there is donation of foods out of the four donations The kitchen of the king Sreyānsa got inexhaustible that day because of auspicious candidate like the Venerable. All the citizens of the city dined in the kitchen that day. Despite this, there was as much food material remaining as was prepared that day.

After one year of fasting, when the first food-intake of the Venerable took place in Hastināpura, the city became highly known on the earth Every body lauded the king OŚreyānsa everywhere Bharata Cakravartī-came from Ayodhya and honoured him in a grand function He awarded him the title of 'Dāna-tīrthā' (Holy Man of Donation). He also got constructed a stūpa (tope) there in memory of the first food intake of the Venerable.

The people remember the king Śreyānsa also alongwith the Venerable because of his offer of foods to him. The day when the first offer of food-intake for the Venerable took place, was the third day of the bright half of the month of Vaisākha (March-April) This holy day is celebrated as Aksaya Tṛtīyā (Immortal Third) every year

Thus, the tradition of offer of foods started from Hastināpura It is due to this tradition only, that the tradition of religion is also continuing here upto this date It is because the activities of (1) construction of temples (2) icon-sculpture (3) publication of religious texts and (4) management of wanderings of the groups of saints- are possible only through donations The donation is offered by the votaries only

The colossal image of the Venerable Bahubali standing over the mountain in Sravana-vela-golā (Karnataka) for the last one thousand years is the result of the donation of Cāmundarāya This image is giving the pious message of Sky-cladism (Digambaratva) and the peace of inner self to the innumerable liberatable beings even without speaking

The Jambūdvipa structure here in Hastināpura has also been completed in ten years through the liberal donations of lacs of people of India This structure became a centre of attraction for the whole world The structure of the whole Jambudvipa can be seen only in Hastināpura (Currently in U P -India) in whole of the world. There are many places where Nandisvara dvipa and holy assembly (Samavasarana) structures have been made or are under construction We, at the Institute and all of you are fortunate that such an auspicious structure like Jambūdvīpa has been made during our lives and we are taking advantage of seeing it

The day of 'Aksaya Tritiyā' has been observed as a holy day in honour of the first food - intake of the Venerable Vrsabhadeva The day is taken so auspicious that any benign activity could be performed that day even without consulting the astrologers There is solemnisation of so many marriages on this day that no other day could be as auspicious as compared with it in this regard. No wonder, the cane crop has also become inexhaustive here since the day of first food - intake by the Venerable. Wherever you look at, you will see sugar cane everywhere When one moves in this area, his mouth sweetens even without sipping it We see the Jaggery (guda) and unrefined sugar (khanda, and now refined sugar too in factories) being made at

different points Every pilgrim coming to Hastināpura is offered a glass of the drink of cane juice at the entrance of Jambūdvīpa as a gift in token of the food-intake of the Venerable

Four Auspicious (Welfare-earning) Events Each of the Venerable Śantinātha, Kunthunātha, and Arahanātha

After Lord Vṛṣabhadeva, many great men have been appearing on the pious land of Hastināpura It is this place where the four auspicious (welfare - earning) events of the three Tirthankaras-the Venerable Santinātha, Kunthanātha and Arahnātha have taken place All these three Venerables were Caravartīs and cupid-like men All the three reigned all the six sections of the earth from this place However, they could not achieve inner peace Even their 96000 queens were ignoble to offer inner happiness to them. They, therefore, became saints after renouncing all the violent activities and possessions and accepted the nude Digambara garb. We read in twelve (introspective) reflections (Bhāvanās) :

"They left 18 crores of horses They left 84 lacs of elephants. They renounced plenty of their riches like an old grass "

After accepting the sainthood, all these three Tirthankaras undertook great austerities here and acquired omniscience here itself Many liberatable beings attained salvation through their light of knowledge In the last, they attained salvation from Sammeda-Śikhara (in Jhārakhanda) Thousands of people come to visit this place sanctified by the dust of the feet of the above Venerables They place the soil of this place on their head

Capital of Kauravas and Pāndavas.

The world-famous Mahābhārata incident (war) occurred at this place only during the period of the Venerable Neminātha - the 22nd Tīrthankara This is the same Hastināpura where Kauravas and Pandavas have ruled Even the hundred Kauravas could not defeat five Pāndavas What was the cause? The Kauravas were unjust, tyrant, oppressors, jealous and hostile They have been full of pride since their childhood In contrast, the Pāndavas were patient, heroic and serious from the beginning They behaved truthfully They followed justice and duties They were patient. That is why, they could win over the Kauravas They were also successful in the fiery ordeal like the chaste Sita-(of Rama) They came out safely from the Lac house made by the Kauravas through a tunnel (or mine) while reciting Ṇamokara Mantra.

Once again, they were successful in a fiery ordeal When they were absorbed in meditation while saints at Satrunjaya, the nephew of Duryodhana (Kaurava)- Kuryudhara got some iron ornaments made, heated them and put them on the meditating Pāndavas. As a result, their body

was burning externally and their Karmas were getting destroyed internally All their karmas got destroyed and the three Pāndavas attained salvation after becoming world-terminating omniscients In addition, the two Pāndavas-Nakula and Sahadeva ascended the subsidential ladder of spiritual stages and died with the eleventh spiritual stage and took birth in the Sarvārthasiddhi abode

The Kauravas and Pāndavas are found in many families even today If one has to move for victory, one should follow the Pandavan path of justice One should behave judiciously It is only then that the fame and glory will be earned The religion always wins the race

The Holy Festival of Sacred - Threading (Rakṣā-Bandhana)

Once, the group of seven hundred saints headed by Akampanācarya was staying at Hastināpura At that time, the King Padma - the son of Cakravarti-Mahapadma ruled over the area His chief minister Bali asked for a seven day kingship from him on some grounds On holding the kingship, the king Bali inflamed the surrounding of the residence of saints in pretence of performing a Sacred oblation (yajna) to revenge his earlier disgrace Assuming it as an infliction, all the saints got absorbed in meditation with pacified volitions

At that time, the saint Visnu Kumāra was in rainy residence (Varsāyoga or Cāturmāsa) in Ujjayini (M P -India) He was informed by Ksullaka Puspadanta (sent by the saint Srutasāgarji holding rainy residence in Mithilā) that the saints in Hastināpura are in tyrant trouble It is only you who can safeguard them

On hearing this news, the compassionate saint Visnu Kumara felt intense affection towards the co-religionist saints He had acquired the prodigy of protcation He went to Hastinapura interrupting his rainy residence He rebuked the king Padma who was his brother in his pre-initiation state The king, then, requested him, "O great saint, now you are the only person who is capable of dispelling this infliction on the saints " The saint Visnu Kumara, then, protcated himself as a Brahmin and asked the king Bali to donate him three paces of land Bali decided to do so The saint Visnu Kumara protcated such a big body of himself that he could measure all the two-and-half continents of land in his two paces There was no place left there for his third pace There was an alround sound of 'save me, protect me' (Trāhi mam) The sounds of 'forgive me' began to be echoed everywhere The king Bali also sought pardon. The saints are always the treasures of forgiveness He forgave the king Bali After dispelling this infliction, the saint Visnu Kumara again became a sky-clad saint All people at Hastinapura collectively afforded him a good ovation and worship

The next day, the votaries there offered the foods in the form of pudding of vermicelli (Sivai-khira) to the saints with devotion. They tied the protection-threads (Raksā-Sūtra) on the wrists of each other. They decided that they will try to protect the religion and religious temples like the saint Visnu Kumāra. Since then, this day is being celebrated every year as a sacred-thread festival (Raksā-bandhana) on the fifteenth day of the bright half of the month of Śrāvana (July-Aug). On this day, the sisters tie the sacred-threads on the wrist of their brothers

Now, whenever this festival day is there, you just remember Hastināpura. You should offer your mind, body and wealth as per your capacity for the safety and security of Dev (Real God), Śāstra (Scriptures) & Guru (Preceptors) You should have affection towards the co-religionists. It is only, then, that the celebration of the holy day of Raksa-bandhan can be fruitful

Manovati - Noted for the Vow of Sacred Visit to the Jaina Temple

Manovati-having a historical fame for carrying out her vow of sacred visit to the Jinas by offering elephant pearl (found in the heads of elephants- Gajamoti) every day- belonged to this city of Hastināpura She took this vow before her marriage After marriage, she went to her father-in-law's house But she could not tell there about her vow out of her modesty It resulted in her three-day fasting because she could not take food before completing her vow of Jin-darsana with offering Gajamoti. This incident was conveyed to her parents wherefrom her brother came to her She told the point to her brother in solitude. Her brother told this point to her father-in-law He said, " There is a large store of elephant gems in my-house" It is only after offering it to the Jina, that Manovatī did take her meals

Afterwards, her brother took her to his house But here, in her father-in-laws house, there occurred a regal calamity on the family due to offering of the elephant-gem to the Jina It resulted in externment of her and Budhasena- her husband from the house by his six brothers After externment from house, Manovati did not have any food until she could offer elephant gem to the Jina on her sacred visit to the temple When both of them got tired due to wandering, they stopped in the way. She saw a dream in the last Prahara of night that there is a Jaina temple nearby, you remove the rock and have a sacred visit of the Jina On awaking, they went to the nearby place, removed the rock and had sacred visit of the Venerable It was just fortunate that she got elephant gems also there for offering They took their meals after this sacred visit When they moved further, Budhasena fortunately became the son-in-law of the king

On her father-in-laws side, all the six brothers of Budhasena became acutely poor They left their village while looking for jobs for livelihood All the six brothers, their wives and

parents reached the same place where Budhasena was getting a Jina temple constructed The people told them, " Please go to Budhasena. He will offer you jobs "

They went to Budhasena They were offered jobs. However, Budhasena and Manovati recognised them, and they met each other in the end All the brothers, their wives and parents begged pardon for what they had done The religion became victorious This incident teaches us that all of us should live together cordially Who knows whose sacred earnings leads to peace and happiness of the family

Sulocanā-Jayakumāra

Jayakumara-son of the king Soma became the commander-in-chief of the army of Bharata Cakravarti He had a religious and faithful wife named Sulocanā Her devotion led to dispel the calamity arising in the middle stream of the river Gangā.

The Rohiṇī Vow (Rohiṇī Vrata)

The holy place of Hastinapura is also the venue of the story of Rohini-vow

Construction of Jambūdvīpa

In the series of many of the above incidents, the construction of Jambudvipa is also the main addition as a strong link with the past This structure has, once again, placed Hastinapura in the recent memories of the people The travellers come here not only from all corners of India but from all far-off lands also They hold talks on this marvelous structure It is not only in the Jaina world, but also in the whole current world that the auspicious Jambūdvīpa structure has been made on an open ground at Hastināpura This is the result of knowledge, imagination and encouragement of Rev Ganinī Pramukha Srī Jnanamatī Mātajī

It is twenty years after what Matāji had seen a divine scene while meditating under the feet of the colossal Bahubalī statue at Sravanavelagola in 1965, that has been concretised at Hastinapura Lacs of Jains and non-Jaina pilgrims have come to Hastinapura since 1976 for visiting the Jambūdvipa structure only Most of the visitors coming here daily are the first timers

Almost all the visitors are heard to say in one voice that it was unimaginable that Jambūdvipa structure will be such an attractive one The visitors coming here have also the golden opportunity of meeting with Mātaji and receive her blessings too alongwith the visit of Jambūdvīpa

The Rev. Mataji not only encouraged the construction of Jambūdvīpa, but she also created a glorious record in literary and academic compositions The Rev Matājī is the first lady in

2500-year-old history of Jainism, who has composed so many books. The currently available books before her period are all written by males only - written by heads of saints (Ācāryas) or saints or scholars (Pandits). We do not find any book written by any votaress or Jaina Sādhvi in any manuscript libraries anywhere.

The Rev. Jñānamatī Mātājī has written not one or two books, but she has written almost 250 small or large books while maintaining her restraint and renunciation. She has written commentaries on books of Jaina logic, grammar, doctrines, spiritualism etc. She has made a notable contribution in composing books on devotional rituals of worship. She has created many incomparable compositions on worship rituals (Vidhānas) like Indra-Dhvaja, Kalpadruma (wish-fulfiller), Sarvatobhadra (all-welfare) and Jambūdvīpa etc. Looking to the interests of all kinds of people, she has composed books on all kinds of interest. She writes the legendary religious stories through the style of novels. By this time, about more than a million copies of about 200 books written by Rev. Mātājī have been published in different languages.

The writing work of Rev. Mātājī is going on continuously and the publication activity is also incessant.

The sacred visit of the holy place of Hastinapura is a highly sacred-earning activity. We wish that this holy place may shower the religiosity upon this earth forever.

THE GOLDEN PERSONALITY OF GANINI GYANMATI MATAJI

–Brahmacharini Km. Swati Jain (Sanghastha)
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Pujya Ganini Pramukh Shri Gyanmati Mata Ji is like the brilliant sun on the wide-spread sky of Jain tradition in the present century. All the efforts to enclose her glorious personality in words will surely remain incomplete, however with the sincere wish of paying homage to her long ascetic life, I am humbly trying to pen down her brief introduction-

1. BIRTH, RENUNCIATION & INITIATION– 'Maina' was born as the first child of Smt Mohini Devi, the wife of Shri Chotteylal Ji Jain of Tikaitnagar (Dist -Barabanki, U P) on 22nd October 1934, the day of Sharad Poornima

By the regular study (*Swadhyaya*) of *'Padmanandi-panchvinshatika'*, an ancient Jain scripture, which was given to mother Mohini in dowry by her parents, Maina developed a deep feeling of renouncing the world Infact, such feelings were deeply rooted in her since previous births

At the tender age of 18 years, Maina took the vows of lifelong Celibacy, Seven *Pratimas* (Vows for householders) and the renouncement of home from Acharyaratna Shri Deshbhushan Ji Maharaj in 1952 on the very day of Sharad Poornima

Later in 1953 the first *Brahmacharini* of the 20th century Km Maina took *Kshullika Deeksha* (Primary stage of initiation) from Acharya Shri Deshbhushan Ji on *Chaitra Krishna Ekam* at Mahavir ji *Atishaya Kshetra* (Rajasthan) to become **'Kshullika Veermati'**

In 1955 Veermati Ji stayed in the holy feet of *Charitra Chakravarti* Acharya Shri Shantisagar Ji Maharaj for one month at the time of his *Samadhi* at Kunthalgiri and as per his order, She took *Aryika Deeksha* (Highest stage of initiation for females) from Acharya Shri Veersagar Ji Maharaj, the first disciple *Pattacharya* of Acharya Shri Shantisagar Ji, on *Vaishakh Krishna Dooj* of 1956 at Madhorajpura (Jaipur-Rajasthan) to become **ARYIKA GYANMATI.**

2. STUDIES & TEACHING–Since the beginning Mata Gyanmati Ji was having keen desire for acquiring knowledge. The best means for the same was chosen by her in the form of teaching *Munis* (Digambar saints), *Aryikas* (female saints) and other disciples of the Sangh (group) She started with *'Katantra Roopmala'* (the Sanskrit Grammer) to continue with various ancient Jain scriptures as *Gommatsar, Parikshamukh, Nyaydeepika, Prameyakamalmartand, Ashtasahasri, Tattvartharajvartik, Sarvarthasiddhi, Anagardharmamrit, Moolachar, Triloksar* etc. She gained a lot of knowledge in a very less time and she also became an expert of various languages as Hindi, Sankrit, Prakrit, Kannad, Marathi etc.

3. STARTED WRITING IN SANSKRIT—Infact there was no example of writing scriptures by Jain *Sadhvis* (female saints) in the history of 2500 years after Lord Mahavir, the 24th Tirthankar (Jain Lord) but Kshullika Veermati Ji created the landmark when she started writing with 1008 *Mantras* (holy verses) of *Sahastranam* These *matnras* proved to be like the boon of Mata Saraswati (Goddess of Knowledge) for her. Since then Pujya Mataji did-not look behind and till date *Teekas* (explanatory notes or commentary) &original texts in Sanskrit & Hindi written by her, have crossed the number of 250

In 1969-70 she translated the highest scripture of *Nyaya* (Jain-logic)-*Ashtasahasri* into Hindi for the surprise of the world of scholars. Afterwards explanatory notes in Sanskrit & Hindi on *Samaysar, Niyamsar* etc., Scriptures for *Swadhyaya* as-*Jain Bharti, Gyanamrit, Trilok-Bhaskar, Pravachan Nirdeshika* etc.; Novels like *Pratigya, Sanskar, Bhakti, Adibramha, Atae Ka Murga, Jeevandan* etc ; Hindi translation of *Dravya Sangrah, Ratnakarandshravakachar, Katantra Vyakaran* etc., *Balvikas, Balbharati, Nari Alok* etc and a number of other scriptures show the highly talented calibre of Pujya Mataji as a versatile writer

She has not only written on *Adhyatma* (spirituality), *Vyakaran* (grammer), *Nyaya* (logic), *Siddhant* (formulae), children literature, Novels etc but also devotional poetic worshipping hymns i e. *Vidhans Indradhwaj, Kalpadrum, Sarvatobhadra, Teenlok, Siddhachakra, Vishwashanti Mahavir Vidhan* etc have immersed the people into the devotion of Lord Jinendra throughout the country

The specific characteristic of the writing of Pujya Mataji is that it is in full accordance with the ancient Jain *Agam* (scriptures)

4. *SIDDHANT CHAKRESHWARI*—At present, Pujya Mataji is indulged in writing the Sanskrit *Teeka 'Siddhant Chintamani'* of the first *Siddhant Grantha* of the Jain Philosophy i.e. *'SHATKHANDAGAM'* She has completed 14 books, out of which the first & the second books have been published with Hindi *Teeka* also.

As 1000 years before, Acharya Shri Nemichandra Siddhantchakravarti wrote *Dravya Sangrah, Gommatsar, Labdhisar* etc. similarly Pujya Mataji is also writing on *Shatkhandagam* after a deep life-long practice of Jain *Agam* to be truely called as *Siddhant Chakreshwari* (well versed in Jain philosophical formulae)

After the writing of *Dhavla Teeka* by Acharya Shri Veersen Swami 1000 years before, for the first time the simple *teeka* of this great scripture is being written.

5. TEACHING CAMPS—By the inspiration of Pujya Mataji a number of teaching camps have been organized so that Jain scholars may understand the real theme of Jain-*Agam*

In 1969 a specific camp on 'JAIN-ASTRONOMY' was organized between the chaturmas of Jaipur and Pujya Mataji introduced & explained extensively Jain Geography & Astronomy to the scholars.

In Oct. 1978, a teaching camp of about 100 scholars including Pt. Makkhanlal Ji Shastri, Pt. Motichand Ji Kothari,Dr. Lal Bahadur Ji Shastri etc. was organized at Hastinapur and in this camp Pujya Mataji guided the scholars on various issuesrelated with the real Jain tradition. Even today the series is going on.

6. NATIONAL-INTERNATIONAL SEMINARS—In 1985 an International Seminar on 'Jain Mathematics & Cosmology' was organized at Jamboodweep-Hastinapur followed by a number of other seminars in later years. In 1998 the Vice-Chancellors of various Indian Universities gathered at Hastinapur to attend 'Lord Rishabhdev National Vice-Chancellors' Conference', in which the participants were introduced with the first Tirthankar Lord Rishabhdev as the propagator of human culture of the present age.

Through the seminar on 'Antiquity of Jainism' at Jamboodweep-Hastinapur on 11th June 2000, the message to correct the misconceptions about Jainism in the textbooks of History was also conveyed to NCERT.

Many other seminars have also been organized at different times.

7. THE DEGREE OF D.LIT. WAS AWARDED FOR THE FIRST TIME TO A SAINT/SADHVI OF THE DIGAMBAR JAIN TRADITION—Without having the traditional degrees of the college & University, Pujya Mataji touched the heights of knowledge, teaching & literature- writing and to honour this unique talent, Avadh University-Faizabad presented the honorary degree of D.Lit. to her on 5th Feb. 1995. Pujya Mataji became the first among the Digambar Sadhu tradition to get this degree.

In the same way various *Acharyas* and social institutions have presented various titles (ranks) to her at different times such as-*Nyaya Prabhakar, Aryikaratna, Aryikashiromani, Ganini Pramukh, Vatsalyamoorti, Teerthoddharika, Yugpravartika, Charitrachandrika, Rashtragaurav, Vagdevi* etc. but remaining aloof from all these honours, she always remains engrossed in penance for self purification.

8. HISTORY WAS ALSO CHANGED—In 1992 when Pujya Mataji came to know that students all over the country are being taught that 'Lord Mahavir is the founder of Jain Dharma' through the History books published by NCERT, she was deeply hurt.

Consequently by the continuous efforts of 10 years including the direct talks with the Prime Minister, Human Resource Development Minister, Director-NCERT etc., the process of correcting the misconceptions could be initiated.

9. DEDICATION FOR THE DEVELOPMENT OF PILGRIMAGES—Pujya Mataji have always been dedicated for the development of the *Kalyanak Kshetras* especially the birthplaces of Tirthankar Lords She says that such places are the great treasures of our eternal culture so we should always remain awakened for their protection & development

Firstly at Hastinapur, the birthplace of Lord Shantinath, Kunthunath & Arahnath, the unique structure of Jain Geography 'JAMBOODWEEP' was constructed by her inspiration & guidance The Tourism Department of U P Government has called it as 'A Man Made Heaven of Unparallel Superlatives and Natural Wonders' in its publications

Samavsaran Temple & *Trikal Chaubeesi* Temple at eternal pilgrimage-Ayodhya, *Namokar Dham* at Sanavad (M.P), Lotus temple at Preet Vihar-Delhi, *Sahastrakoot* Lotus temple at Mangitungi (Maharashtra), *Navdevta* Temple at Aklooj (Maharashtra), *Tees Chaubeesi* Temple with 11 summits at Ahichhetra, '*Tirthankar Rishabhdev Tapasthali*' at Prayag-the Initiation *(Deeksha)* & Enlightenment (*Kevalgyan*) land of Lord Rishabhdev are the consequences of the inspiration of Pujya Mataji only Besides these a number of other constructions have also been done at various places

The Birthplace of Lord Mahavir-Kundalpur (Nalanda-Bihar) has been developed magnificiently by the guidance & auspicious presence of Pujya Mataji in less than 2 years A grand 'Nandyavarta Mahal Tirth' has been constructed there with Vishwashanti Mahavir Temple having the standing postured idol of Lord Mahavir, Navgrahshanti Jin Temple, Trikal Chaubeesi Temple & Nandyavarta Mahal- the birthpalace of Tirthankar Mahavir. Lord Mahavir Swami Kirtistambh has also been constructed.

Besides this, Muni Suvratnath Jin temple at the birthplace of Lord Muni Suvratnath-Rajgrahi along with the construction of the *Mansthambh* at the base of the Vipulachal Mountain, 'Lord Mahavir Jin Temple' with standing postured idol of Lord Mahavir at the *Pandukshila* campus infront of the *Jalmandir* of Pawapuri-the Salvation land of Lord Mahavir, Temple of Gautam Swami at His Salvation land-Gunavaji, Lord Rishabhdev Temple at Sammed Shikherji have also been constructed by the inspiration of Pujya Mataji

At present, the development of Kakandi, the birthplace of 9th Tirthankar Lord Pushpdantnath is being done in the series of the development of the Birthplaces of Tirthankars, the sincere determination of Mataji

10. INSPIRATION FOR THE CONSTRUCTION OF THE 108 FT. HIGH IDOL– By the inspiration of Pujya Mataji, the construction work of 108 Ft high standing postured idol of Lord Rishabhdev has been initiated at the mountain of Mangitungi (Maharashtra) This idol will prove to be an astonishing wonder for the whole world and will also introduce the masses with the eternal culture of Jainism

11. *GYANTIRTH* AT SHIRDI (MAHARASHTRA)– To establish Shirdi as a prominent Jain Centre, the plan of constructing *'Gyantirth'* is being worked out At *Gyantirth*, the grand idol of Lord Parshvanath will be consecrated along with other constructions as per the guidance of Pujya Mataji

12. VARIOUS MODES OF *DHARMA PRABHAVNA*– 'Digambar Jain Institute of Cosmographic Research' was established in 1972 by the inspiration of Pujya Mataji at Delhi with the major aim of constructing Jamboodweep This institute has remained indulged in various projects for the dissemination of the preachings of Jainism since then

Veer Gyanodaya Granthmala publishing scriptures/books in lacs of numbers, *Samyakgyan* monthly magazine with the knowledge of *4 Anuyogas* (4 parts of Jain *Agam*), *Namokar Mahamantra* Bank etc are some important projects to be quoted

By the inspiration of Pujya Mataji, the then Prime Minister Smt Indira Gandhi inaugurated 'Jamboodweep Gyan Jyoti' at Delhi in 1982. The Jyoti travelled throughout the country for 3 years and preached the lessons of Non-violence, Compassion, Universal brotherhood etc among the masses and later it was consecrated at Jamboodweep (Hastinapur) by Shri P V Narsimha Rao, the then Central Defence Minister

Similarly in Apr 1998 the then Prime Minister Shri Atal Bihari Vajpayee inaugurated 'Bhagwan Rishabhdev Samavsaran Shrivihar' at Delhi and it was consecrated at Kevalgyan Kalyanak Temple of Deeksha Tirth-Prayag after the tour of the whole India

'Bhagwan Mahavir Jyoti' inaugurated from Lord Mahavir Birthplace-Kundalpur (Nalanda) in 2003 is also a landmark in this series

To establish the 'Antiquity of Jainism' and the name & principles of Lord Rishabhdev among the masses Pujya Mataji got organized grand *'Chaubees Kalpadrum Mahamandal Vidhan'* at Delhi and also 'Lord Rishabhdev Birth-Anniversary Year' & 'Lord Rishabhdev International Nirvan Mahamahotsava Year' (inaugurated by the then Prime Minister Shri Atal Bihari Vajpayee) throughout the country & aborad

Various T V Channels like Aastha, Jain, Sanskar etc have done the broadcasting of the

Pravachans of Pujya Mataji at various times. Direct telecast of programmes of Hastinapur, Ayodhya etc. have appealed the people in large numbers.

'Akhil Bharatvarshiya Digambar Jain Mahila Sangathan' was established by the inspiration of Pujya Mataji and today through its hundreds of units, it is unifying the feminine power of the Jain society for creative aims

A large number of other day-to-day activities of *Dharma-Prabhavna* can be added to the above, however it is not possible to give their written account The whole of the Jain Samaj consider her as an image of sincerity & hard work.

13. STRUGGLE WINNER—Since the beginning Pujya Mataji had one aim-to do any work according to Jain *Agam* only. If any struggle comes in her way in completing her so decided aim, she is never disturbed at all but with more determination, She wins over the difficulties to ultimately achieve her goal Whole of her life has been passed in the dissemination of the illumination of Jainism to self & all others along with following the *Moolgunas* (fundamental 28 tenets of a Jain Sadhu) strictly & protecting the *Aarsh* tradition (ancient scriptural tradition) She never allows the use of the money of any institution or Tirth or charity in the arrangement of her sangh She has followed this vow for 50 long years That's why *Sanghpati Shravakas* consider themselves fortunate when they take the responsibility of long distance pilgrimage tours of the Sangh of Pujya Mataji.

14. LORD PARSHVANATH BIRTH-ANNIVERSARY THIRD MILLENNIUM MAHOTSAVA—By the inspiration and in the auspicious presence of Pujya Mataji 'Lord Parshvanath Birth-Anniversary Third Millennium Mahotsava' was inaugurated on 6th Jan. 2005 at Varanasi, the birthplace of the Lord This year was celebrated with various programmes at Ahichhetra-the *Kevalgyan* (Enlightenment) land, Shri Sammed Shikherji-the Salvation land and many other tirths related with Lord Parshvanath & throughout the country

Pujya Mataji inspired to celebrate the year 2006 as "Sammed Shikher Year" so that Digambar Jain Samaj may be dedicated for this great pilgrimage with all its power A national programme of 'Bhagwan Parshvanath Millennium Mahotsava' is being organized at Ahichhetra Tirth in Dec 2007

Besides this, She has also inspired to protect the Salvation land of Lord Neminath i e Girnarji and has attracted the mass-interest towards this issue

15. A UNIQUE OCCASION OF THE CENTURY : DEEKSHA (INITIATION) GOLDEN ANNIVERSARY—Pujya Mataji has completed the 50 years of her *Aryika Deeksha* on *Vaishakh Krishna Dooj, Veer Nirvan Samvat* 2532 i e. 15th Apr 2006 Thus she is having the

dignity of the most anciently initiated *(Deekshit) Sadhvi* of the present Digambar Jain Sadhu tradition

On this unique occasion the Samaj paid its humble homage in her holy feet by successfully organizing "Ganini Pramukh Shri Gyanmati Mataji Aryika Deeksha Golden Anniversary Celebration" from 14th to 16th April 2006 at Jamboodweep-Hastinapur Various Programmes were organized in this Deeksha Golden Anniversary year throughout the country along with the construction of 'Ganini Aryika Gyanmati Deekshatirth' at Madhorajpura (Raj.)-the Aryika Deeksha land of Pujay Mataji, 'Ganini Gyanmati Swadhyaya Bhawan' at her birthplace-Tikaitnagar (Barabanki-U.P) and 'Aryika Deeksha Swarna Jayanti Bhawan' at her Karmabhumi-Jamboodweep, Hastinapur.

16. GOLDEN CHATURMAS–Pujya Mataji took *Kshullika Deeksha* in 1953 and *Aryika Deeksha* in 1956.

3 Chaturmas of Kshullika Deeksha occurred at Tikaitnagar (1953), Jaipur (1954) & Mhasvad-Maharashtra (1955), while 51 Chaturmas of Aryika Deeksha occured at-Jaipur-Khaniya (1956), Jaipur-Khaniya (1957), Byavar-Raj (1958), Ajmer-Raj (1959), Sujangarh-Raj (1960), Seekar-Raj (1961), Ladnu-Raj (1962), Calcutta-W Bengal (1963), Hyderabad-A P (1964), Shravanbelgola-Karnataka (1965), Solapur-Maharashtra (1966), Sanavad-M P. (1967) , Pratapgarh-Raj (1968), Jaipur-Raj (1969), Tonk Raj (1970), Ajmer-Raj (1971), Delhi-Pahari Dhiraj (1972), Delhi-Najafgarh (1973), Delhi-Lal Mandir (1974), Hastinapur-Old Temple (1975), Khatauli-Muzzafarnagar (1976), Hastinapur-Old Temple (1977), Hastinapur-Old Temple (1978) , Delhi-Mori Gate (1979), Delhi-Kucha Seth (1980), Hastinapur-Jamboodweep (1981), Delhi-Kammoji Dharmashala (1982), Hastinapur-Jamboodweep (1983), Hastinapur-Jamboodweep (1984), Hastinapur-Jamboodweep (1985), Hastinapur-Jamboodweep (1986), Hastinapur-Jamboodweep (1987), Hastinapur-Jamboodweep (1988), Hastinapur-Jamboodweep (1989), Hastinapur-Jamboodweep (1990), Sardhana-Meerut, U P (1991), Hastinapur-Jamboodweep (1992), Ayodhya (1993), Tikaitnagar (1994), Hastinapur-Jamboodweep (1995), Mangitungi Siddhakshetra (1996), Delhi-Lal Mandi (1997), Hastinapur-Jamboodweep (1998), Delhi-Cannaught Place (1999), Delhi-Preet Vihar (2000) , Delhi-Ashok Vihar (2001) , Prayag Tirth-Allahabad (2002), Kundalpur-Nalanda, Bihar (2003), Kundalpur Nalanda, Bihar (2004), Hastinapur-Jamboodweep (2005) and Hastinapur-Jamboodweep (2006)

17. MAY WE CELEBRATE THE DIAMOND JUBILEE OF YOUR ASCETIC LIFE–By knowing the number of the years of her penance or *Deeksha*, several *Acharyas*, *Munis* & *Aryikas* also feel dignified in telling that even my age is not as mush as Mataji has utilized in hard penance because she adopted this path at an early age of 18 years and since then she has passed each of her day in following the difficult path of *Jaineshwari Deeksha*.

We pay innumerable salutations in her holy feet with a hearty wish that all of us may be able to celebrate the Diamond Anniversary also of her ascetic life

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Certain Points of Consideration for English Translators of Jain Scriptures

-Pragyashramani Aryika Chandnamati

As the title **'JAIN BHARATI'** of this presentation suggests, Jain Philosophy or Jainism blossoms here in entirety or it is actually a rossette encompassing almost all types of informations about Jainism in the essenced form

Supreme Jain Sadhvi of the present time **'Pujya Ganini Pramukh Shri Gyanmati Mataji'** is always of the opinion that the knowledge of a subject should be imparted according to the need of the present circumstances, so that the present generation may gain full advantage of it With this thought, this 'JAIN BHARATI' (Hindi) grantha was authored by Pujya Mataji on the occasion of Bhagwan Mahavir 2500th Nirvan Mahamahotsava in 1974 on the basis of various authentic scriptures of Digambar tradition After the publication of this grantha, a number of Acharyas, Sadhu-Sadhvis & scholars, along with their congratulations, expressed their feelings for its translation into various other languages so that the masses may grasp the essence of Jainism, from root to apex, at one place easily Gujrati & Marathi versions were published, however, this fortune came forward after about 32 years when this English Version of 'Jain Bharati' is reaching your hands English is the international language and the lack of standard publication of Digambar tradition in this language, has been the vital cause of unadequate informations about Jainism in the outer world. However, the present book will nourish the mind of the sincere readers with the nectar of the four Anuyogas (Expositions) of the Jain literature serially and thus they will be able to authentically know about the Jain philosophy in nutshell at one place.

It is very true that at some places, the principles along with the language containing characteristic Jinistic terms is not that much easy to be understood and also to be translated, however, Dr N L Jain (Rewa), a renowned scholar of the country, took up this work and used his talent to translate 'Jain Bharati' into Enlish He efficiently performed the task but firstly when we elaborately discussed the translated text in the Chaturmas of the year 2000 at Preet Vihar-Delhi, I noticed that he had not given the characterisic terms of Jainology in the text at many places but only their translated versions had been given. Pujya Ganini Shri Gyanmati Mataji and myself were strongly of the opinion that characteristic terms like Ratnatraya, Samyakdarshan, Tirthankar, Moksha etc should certainly be there as such, no matter their English explanations follow them. The fact is that different translators can translate a particular term differently because there are no standarized terms in English as they are in the original texts of Prakrit, Sanskrit or Hindi. Thus when we give the original term along with the translated version, any reader can understand the heart of Jainism

The second observation was the translation of the proper noun, which appeared to mis-interpret the meaning at many places I will later explain it with examples.

Dr Jain was convinced with our talks and he accepted to add the original terms, wherever needed He did the same and after some months, he returned the final matter to us after doing the necessary corrections

In the meantime, Pujay Gyanmati Mataji decided for the development of Prayag Tirth, the land of Deeksha (Initiation) & Kevalgyan (Omniscience) of the first Tirthankar Lord Rishabhdev The whole sangh proceeded for the same and the period of about six years gradually became immersed into various glorious landmarks for the Jain history such as-Construction of 'Tirthankar Rishabhdev Tapasthali' at Prayag (Allahabad-U.P), Grand 'Vishwa Shanti Mahavir Vidhan' at Delhi, Establishment of marvellous 'Nandyavart Mahal Tirth' at Kundalpur (Nalanda)-the birthplace of the 24th Tirthankar Lord Mahavir, publications of 'Lord Mahavir Hindi-English Jain Dictionary' & 'Kundalpur Abhinandan Grantha': 'Ganini Pramukh Shri Gyanmati Mataji Aryika Deeksha Golden Anniversary Celebration', Publication of 'Ganini Gyanmati Gaurav Grantha' and so on Virtually, there was no time to concentrate on the contents of Jain-Bharati

However, again the work was taken in hand and a thorough study of all the four expositions of the book was done in some months Sanghastha Brahmacharini Km Swati Jain, M.Sc (Biosciences) co-operated me fully in the same Prof Teekam Chand Jain-Delhi stayed at Jamboodweep-Hastinapur from 13th July to 21st July 2006 and all of us together made the corrections, however at various places the terms used by Dr N L Jain were found quite satisfactory

I want to refer one major trend used by Dr N L Jain, that is of the translation of the proper noun You see some examples–

Cakravartī	– Wheel Turning Monarchs
Ananga Lavana	– Trouble Shooter for cupid
Madanankusa	– Control over cupid
Bhanu-karna	– Shining-ear
Vibhīsana	– Fierce
Candranakhā	– Moon-shaped nails
Nīlāñjanā	– Blue Eyed
Bhadrasāla	– Specific tree

Pānduka	– Yellow-coloured
Khara	– Rough or Solid section
Panka	– Muddy section
Moksa Pāhuda	– Basket of Salvation
Siddhacakra Yantra	– Mystical diagrams of the salvation-wheel
Pundarīka	– White Lotus
Dhavalā	– Luminous
Jai-Dhavalā	– Victorious Luminous
Bhūtbali	– Oblated by demons
Syādvāda-Candrikā	– Moonlight of Relativism
Jayamālā	– Garland of Victory
Stanita Kumāra	– Thundering youth
Satāra	– Abode of the Hundred-faceted
Sahasrāra	– Abode of the Thousand-faceted
Ānata	– Abode of the Bent
Sukla Dhyāna	– White meditation
Vairocana	– Demon
Arci-mālinī	– Flame-garland

A number of other examples can also be quoted but in essence, I want to only point-out that a particular name either of any person or of any book or of any object is only the denomination and not essentially the explanation of its qualities A lady named Candranakhā is not supposed to have moon-shaped nails necessarily, Nīlānjanā is not always blue-eyed and so on. That's why we had to go through the whole text again to delete all such experiments.

The next important issue to be quoted, is of the use of the words 'Monks' & 'Nuns' for Digambar Jain Sadhus and Aryikas. The world 'Monk' means 'Bhikshuka' which is the specific word in the tradition of Buddhists, while 'Nun' word is specifically related with Christian

world so I wish to say for all the translators of Ancient Digambar Jain scriptures into Enlish that they should either use the word 'Muni' or 'Digambar Jain Sadhu' of 'Jain-Saint' (because Saint is a general word for a Sadhu) or 'Acharya', whatever is applicable at the place of the word 'Monk' Similarly, the word 'Aryika' or 'Jain female ascetic' of 'Jain sadhvi' should be used at the place of the word 'Nun' We have to keep in mind always that we are practising the words of the Venerable Omniscient Lord Jinendra Dev so we have not to serve the food only rather we have to maintain the standard & dignity also. I am of the view that we should collectively decide some standard words for characteristic original terms of Jain Philosophy, so that whatever translation or writing work is performed in English, similarity is observed all-around

To sum-up my few words, I, at first, want to anowledge the contribution of Dr N.L. Jain for translating the contents of Jain-Bharati into English with efficiency He converted the long sentences of Hindi into smaller sentences of English to render the same meaning

The correction of Prathmanuyog was completed by me & Swati during the chaturmas of Kundalpur (Nalanda) in the year 2004 and the work on Karnanuyog was going on, however, as indicated before, due to various other important engagements, we had to postpone the work In the year 2006, we again started it and in the mid-time, Prof Teekam Chand Jain also joined us We discussed the Charnanuyog & Dravyanuog and then Karnanuyog to settle the appropriate corrections Later Km Swati read each & every word of the matter to incorporate all the corrections, did proof-reading & setting etc of the final matter She did hard-work from July 2006 to Jan 2007 to complete the work on 26th Jan 2007 When the final matter came in hand, it appeared to be a great cause of satisfaction

I bless km Swati to progress in Knowledge and Charitra day by day My hearty blessings are also there for Prof Teekam Chand Jain-Delhi, a renowned scholar of Jain Samaj, who gave his time and also his valuable suggestions in the correction of the matter by staying at Jamboodweep-Hastinapur

At last, I pay my humble & sincere reverence to Pujya Ganini Pramukh Shri Gyanmati Mataji, who has greatly obliged all of us by giving the essence of Jain-Agam in the form of 'Jain-Bharati' We could not complete the present English translation without her blessings and guidance at a number of places

Trikal Vandami in the holy feet of Pujya Mataji.

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Jain Bharati-The Guide Book of Jainism

—Brahmacharini Km. Swati Jain (Sanghastha)
M.Sc. (Biosciences)-University of Roorkee

Jain-Bharati is the scripture, which can truely be called as the Guide-Book of the Jain Philosophy because it is presenting all its 4 Anuyogs i.e. Prathmanuyog, Karananuyog, Charnanuyog & Dravyanuyog in proper proportions. Its translation into English will be proved much more important because it will serve as the authentic source of the informations about Digambar Jain tradition, the need of which was being firmly experienced in the world of Indian & foreign academicians.

I was first introduced with the English version of Jain Bharati during the charturmas of the year 2000 at Preet Vihar-Delhi, when Dr. N.L. Jain came there for the discussion over the first English draft of the book with Pujay Pragyashramani Aryika Shri Chandnamati Mataji. At that time, Pujya Mataji directed me also to sit in the discussions. Two major issues emerged during the process-use of particular Jain terms in original and no translation of proper noun. However, Dr. Jain corrected the draft in some months, yet there remained a number of mistakes by our point of view. So, it was essential to go through the whole matter again.

It is very true that writing something originally is comparatively easier rather than to correct the written matter of the other because every person is having own norms and styles. Due to other important engagements, it did-not become possible for us to work on Jain-Bharati but during the year 2006, long sittings were done for it. I noticed that Dr. Jain has translated the contents very finely and like the Hindi version, even a person, completely unknown about the Jain-philosophy, can grasp the heart of Jain principles by reading it. I did the work under the guidance of Pujya Ganini Shri Gyanmati Mataji & Pujya Aryika Shri Chandnamati Mataji and after the complete reading, correction & proof-reading etc. the final matter is reaching your hands.

In this perspective, I want to share one of my sincere thought with all of you. Whatever has been said by Lord Jinendra Dev is the ultimate truth, which has been delivered to us by Gandhar devas and then by ancient Jainacharyas through ancient scriptures.

If we see the other side, the development by the modern science & technology is also introducing itself to the whole world most remarkably. Then, what to do? If we should accept the principles stated by the Lord even when we can-not testify them or we should fully tune ourselves on the line of modern science, which is present before us with full proofs. This may

be a sincere query in the minds of many youngesters Although, the latter option is the most approachable for all of us, yet we have to accept that modern science is not complete in itself Completeness lies with the soul who has attained Omniscience, the topmost science and the words of that complete soul are complete only, no matter, we can realize them or not

Thus, we have to be guided by the norms stated by Jinendradev and should be fully convinced about what he has said. We can never be beyond the intellectuals of the past-times Modern Science has progressed beyond imagination in the world of mattergy or Pudgala, but it has complete silence over the issue of 'Soul' and that's why we have to take shelter with the greatest scientist of the soul i.e Lord Jinendra We have to utilize our intellect, if any, for dispersing the principles of the Lord in such a way that masses get attracted towards them We have not to question whether Sumeru mountain, heavens or hells are there or not, yes! they are there because the Omniscient Lord has seen them

Late Pt Sumer Chand Diwakar, Barister Champat Rai Jain and many others utilized their pen & intellect for glorifying the everlasting 'Jain Shasan' and not for questioning the same May all of us be showered with such a divine mode of mind & body as to popularize this stream of Non-violence & compassion in the whole word

With sincere reverence in the holy feet of Pujya Ganini Pramukh Shri Gyanmati Mataji and Pujya Aryika Shri Chandnamati Mataji, who have bestowed the best gift of Jainism in my life, I heartily wish for the great success of JAINA BHĀRATĪ (English) in its aim

शास्त्र स्वाध्याय का प्रारम्भिक मंगलाचरण

ॐ नमः सिद्धेभ्यः, ॐ नमः सिद्धेभ्यः, ॐ नमः सिद्धेभ्य.

ओंकारं विन्दुसंयुक्तं, नित्य ध्यायन्ति योगिनः ।
कामदं मोक्षदं चैव, ओंकाराय नमो नम ।।1।।
अविरलशब्द–घनौघप्रक्षालित–सकल–भूतलमलकलंका ।
मुनिभिरुपासिततीर्था सरस्वती हरतु नो दुरितान्।।2।।
अज्ञानतिमिरान्धानां, ज्ञानांजनशलाकया ।
चक्षुरुन्मीलितं येन, तस्मै श्रीगुरवे नमः ।।3।।

श्री परमगुरवे नमः, परम्पराचार्यगुरवे नमः । सकलकलुषविध्वंसकं, श्रेयसां परिवर्धकं, धर्मसम्बधकं, पापप्रणाशकं पुण्यप्रकाशकं भव्यजीवमनः प्रतिबोधकारकं इदं शास्त्रं श्री जैन भारती[1] नामधेयं,अस्य मूलग्रन्थकर्तारः श्री सर्वज्ञदेवा. तदुत्तरग्रन्थकर्तारः श्री गणधरदेवा प्रतिगणधरदेवा. तेषां वचोनुसारमासाद्य गणिनी आर्यिकाश्री ज्ञानमतीमात्रा विरचितं[2]। श्रोतारः सावधानतया श्रृण्वन्तु ।

मगलं भगवान् वीरो, मंगलं गौतमो गणी।
मंगल कुन्दकुन्दाद्यो जैनधर्मोऽस्तु मंगलं।।

Preliminary Benedictory Prologue for Scriptural Studies

Ōma Namah Siddhēbhyah, Ōma Namah Siddhēbhyah, Ōma Namah Siddhēbhyah

Ōṃkāraṃ Vındusaṃyuktaṃ, Nıtya Dhyāyantı Yōgınah
Kāmadaṃ Mōksadaṃ Caıva, Ōmkārāya Namō Namah 1
Avıralaśabda-Ghanaughapraksālıta-Sakala-Bhūtalamalakalaṅkāā
Munıbhırūpāsıtatīrthā Sarasvatī Haratu Nō Durıtān. 2..
Ajñānatımırāndhānāṃ, Jñānāñjanaśalākayā.
Cakṣurūnmīlıtaṃ Yēna, Tasmaı Śrīguravē Namah 3 .

Śrī Paramaguravē Namah, Paramparācāryaguravē Namah. Sakalakulaṣavıdhvaṃsakaṃ, Śrēyasāṃ Parıvardhakaṃ, Dharmasambadhakaṃ, Pāpapraṇāśakaṃ, Punyaprakāśakam Bhavyajīvamanah Pratıbōdhakārakaṃ Idaṃ Śāstraṃ Śrī Jaına Bhāratī Nāmadhēyaṃ, Asya Mūlagranthakartārah Śrī Sarvajñadēvāh Taduttaragranthakartārah Śrī Ganadharadēvāh Pratıgaṇadharadēvāh Tēṣāṃ Vacōnusāramāsādya Gaṇınī Āryıkāśrī Jñānamatīmātrā Vıracıtam Śrōtārah Sāvadhānatayā Śrṛṇvantu.

Mangalaṃ Bhagavān Vīrō, Maṅgalaṃ Gautamō Ganī.
Maṅgalaṃ Kundakundādyō Jaınadharmōastu Maṅgalaṃ.

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1 जिस ग्रथ का स्वाध्याय करना हो, उसका नाम लेना चाहिए। /Name the scripture, which you are taking for Svādhyāya.

2 उस ग्रथ के जो रचयिता हो, उनका नाम लेना चाहिए। /Name the author of that particular scripture

JAINA BHĀRATĪ

(Jaina Rosette)

Benedictory Prologue
(Mangalācaraṇa)

णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं।

णमो उवज्झायाणं, णमो लोए सव्व–साहूणं।।

एसो पच णमोक्कारो, सव्व पावप्पणासणो।

मगलाण च सव्वेसिं, पढम हवइ मगल।।

चत्तारि मगल, अरिहत मगल, सिद्ध मंगल।

साहू मगल, केवलिपण्णत्तो धम्मो मगल।।

चत्तारि लोगुत्तमा, अरिहत लोगुत्तमा, सिद्ध लोगुत्तमा।

साहू लोगुत्तमा, केवलिपण्णत्तो धम्मो लोगुत्तमा।।

चत्तारि सरण पव्वज्जामि, अरिहत सरण पव्वज्जामि।

सिद्धसरण पव्वज्जामि, साहू सरण पव्वज्जामि, केवलिपण्णत्तो धम्मो सरण पव्वज्जामि।।

Ṇamō Arihantāṇaṃ, Ṇamō Siddhāṇaṃ, Namō Āyariyāṇaṃ.

Ṇamō Uvajjhāyāṇaṃ, Ṇamō Lōē Savva-Sāhūnaṃ.

Ēsō Pañca Ṇamōkkārō, Savva Pāvappanāsaṇō

Maṅgalāṇaṃ Ca Savvēsiṃ, Paḍhamaṃ Havai Maṅgalam

Cattāri Maṅgalaṃ, Arihanta Maṅgalam, Siddha Maṅgalam.

Sāhū Maṅgalaṃ, Kēvalipaṇṇattō Dhammō Maṅgalaṃ.

Cattāri Lōguttamā, Arihanta Lōguttamā, Siddha Lōguttamā.

Sāhū Lōguttamā, Kēvalipaṇṇattō Dhammō Lōguttamā.

Cattāri Saranaṃ Pavvajjāmi, Arihanta Saraṇaṃ Pavvajjāmi.

Siddhasaranaṃ Pavvajjāmi, Sāhū Saraṇaṃ Pavvajjāmi,

Kēvalipaṇṇattō Dhammō Saraṇaṃ Pavvajjāmi.

●

I Bow to the Venerable Enlightened.

I Bow to the Liberated Ones.

I Bow to the Head-Saints.

I Bow to the Preceptors.

I Bow to all the Sages (Digambara Saints) in the World.

This five-fold bowings litany

Eliminates all the Sins,

It is the first and foremost

Among all the auspicities

There are four auspicities in the world.

The Enlightened ones are auspicity

The Liberated ones are auspicity

The Sages are auspicity.

The Religion enunciated by the Omniscients is auspicity

There are four Supremes in the world

The Enlightened ones are supreme

The Liberated ones are Supreme

The Sages are Supreme.

The Religion enunciated by the Omniscients is Supreme

I seek shelter with the four.

I seek shelter with the Enlightened ones.

I seek shelter with the Liberated ones

I seek shelter with the Sages

I seek shelter with the Religion enunciated by the Omniscients.

The Jaina scripture is eternal. However, it is also admitted as having a beginning and an end with respect to change of times. The individuals who win over the enemies of karmas or, in other words, the victors over karmas are called 'Jinas' on etymological ground. They are designated with hundreds of names like 'Jina-deva' (the God Jina), 'Jinendra' (Lord of Victors),

'Bhagavān' (Supremely prosperous, Venerable), 'Jina-rāja' (King of victors) and so on. The (Moral and religious) path enunciated by them is called 'Jina-dharma', 'Jaina Dharma' (Jainism), Ārhat-dharma (Religion of the Arhats, the Enlightened ones) and so on. The divine sound coming out of the Jinas is designated by many names like 'Jināgama' (Jaina teachings), 'Jinavāṇī' (Jina-speech), 'Sarasvatī' (Divine words of Jinas), 'Śāradā' (Jina-Lutery), 'Jaina Vāñmaya' (Jaina Scriptures of Eloquence) and 'Jaina Bhāratī' (Jaina Rosette) etc

The divine or marvelous sound coming out of the lotus-like mouth of the Jina Gods is in the form of twelve limbs or sacred primary texts (Angas) The earlier Jaina saints have classified it into four kinds of Exposition (Anuyoga) They are as below

(1)	Prathamānuyoga	(Exposition of Biographies)
(2)	Karaṇānuyoga	(Exposition of Cosmology and Sciences)
(3)	Caraṇānuyoga	(Exposition of The Code of Conduct)
(4)	Dravyānuyoga	(Exposition of Realology)

They are also termed as four kinds of knowledge (Vedas) All the essence of the twelve-fold primary sacred texts of the Jainas has been included in these four expositions With the desire to give the essence of the existing Jaina scriptures in brief as far as possible in this book 'Jaina Bharati' (Jaina Rosette), it has been divided into four sections corresponding to the four expositions

Just as the Jainism is an eternal system, all the stationary and moving (or living and non-living) world is also eternal Some systems admit this world to be created by a Supereme Soul - God However, the Jainas have postulated the whole universe as a natural creation This will be elaborated in the fourth section on Exposition of Realology while offering critique of all the major Indian philosophies The order of the growth of universe has been indicated in the first section with respect to the Jaina postulates

The Jaina universe has three parts - lower, middle and upper. All these are eternal The middle universe has Jambūdvīpa as the first unit in it. The Āryan section of Bharata region in this Jambūdvīpa has always a six-fold cyclic change of time (Satkāla Parivartana) This is known as the 'Change of Yuga' (Change of Aeons) The whole working system of the universe can be easily understood by knowing full well about this cyclic change of time On this understanding, many postulates, like (a) Brahma is the creator of the universe, (b) Visnu is the protector of the universe and (c) Mahādeva is the destroyer of the universe - are automatically refuted without any difficulty

The first section of the book deals with the first exposition of Biographies which will have the history and biographies of great men like Vrsabhadeva and others

SECTION-1

PRATHAMĀNUYOGA

EXPOSITION OF BIOGRAPHIES

प्रथमानुयोगमर्थाख्यानं चरितं पुराणमपि पुण्यं।
बोधिसमाधिनिधानं, बोधति बोधः समीचीनः।।1।।

Prathamānuyogamarthākhyānam Caritam Purāṇamapi Puṇyama.
Bodhisamādhinidhānam Bodhati Bodhah Samīcinah. (1)

"The right knowledge (Samyagjnāna) cognises those scriptures in the form of **Prathamānuyoga (Exposition of Biographies)** which deal with (1) the four principal pursuits (Purusārthas) of religion (Dharma), riches (Artha), desires (Kāma) and liberation (Moksa) as the objects of acquiring ultimate goal, (2) the stories based on great personalities, (3) biographies of sixty three great personages (63 Śalākā puruṣas) and (4) stories leading to influx of sacred (Punya) earning karmas and which are the treasures of Ratnatraya (Right faith, knowledge and conduct) and (5) supreme equanimity (Samādhi) through meditation. In others words, the exposition of biographies is the group of texts which deals with the four principal pursuits and biographies of great men."

CYCLIC ARRANGEMENT OF THE UNIVERSE

There are two divisions of time in the form of Evolution (Utasarpiṇī) and Devolution (Avasarpinī) epochs in the Āryan section of Bharata region of Jambūdvīpa. The epoch, in which the life-span of human and sub-human beings, their body-height and prosperity etc. are gradually decreasing, is called Devolution (Avasarpiṇī) epoch. In contrast, there is gradually increasing order in the above properties in the Evolution (Utsarpinī) epoch The duration of devolution period is 10 crore x crore (Kodā-Kodī) Sāgaras consisting of many Palya years (These units will be detailed in the Section 2 of this book). The duration of Evolution period is also the same. Both of these epochs combined make up a Kalpakāla (Aeon) with a total duration of 20 crore x crore (20×10^{14}) Sagaras Each of the epoch of the Devolution and Evolution has six spokes or divisions

Six Divisions or Spokes of Devolution Epoch (of time)

The six spokes of the Devolution epoch are : (1) Extreme plentitude (Suṣamā - Suṣamā), (2) Plentitude (Suṣamā), (3) Plentitude-cum-Penury (Suṣamā - Dūsamā), (4) Penury-cum-Plentitude (Dusamā - Suṣamā) (5) Penury (Dusamā) and (6) Extreme penury (Duṣamā - Dusamā) The Evolution epoch also has six spokes which are in the reverse order of these six ones The word, 'samā' means division of time. The prefixes 'Su' and 'Du' mean good and bad respectively. Thus, etymologically, the terms 'Susamā' and 'Duṣamā' signify the 'good time' and 'bad-time'. Both these epochs run a revolving cycle of time like the dark & bright half of the months They undergo a cycle starting from Devolution epoch followed by Evolution epoch and so on

Out of these six, the first spoke of extreme plentitude (Susamā-Susamā) has a duration of four crore x crore Sāgaras (4×10^{14} Sāgaras). The second spoke has a duration of three crore x crore Sāgaras The third spoke has a duration of two crore x crore Sāgaras The fourth spoke has a duration of one crore x crore Sāgaras less by forty two thousand years (i.e 1 crore x crore Sagaras–42000 years) The fifth spoke has a duration of 21000 years and the sixth spoke also has a duration of 21000 years

Changes of The Six Spokes of Time

(a) The First Spoke of Extreme Plentitude : In the first spoke of extreme plentitude, the land is devoid of sands, smoke, fire, ice and thorns etc There are no deficient-sensed beings (Vikalatraya-having two, three or four senses) like conch, scorpion, ant, flies etc. during this epoch. There are divine sands and pleasantly smelling soil There are five coloured grasses having a height of four Angulas (~ 5 cm.). There are many small water tanks (Vāpis), full of clean water with lotuses surrounded by groves of trees There are high mountains, superb

palaces and the earth with saphire gems (Indranīla maṇi). There are very charming rivers graced with gem-like sand There are no non-instinctive (Asanjnī, without Mana) and mutually opponent beings. There is no difference of day and night there. There is no heat, cold or darkness during this spoke. There are also no bad habits (Vyasanas) of enjoying other's wives and wealth etc. During this spoke, the men are born in pairs (a male and a female, They have auspicious marks like Tila etc. and conch, wheel etc. on their bodies They are devoid of the difference of master and servant Their body height is 6000 Dhanusas (~three Kosas or ~ 6 miles or ~ 10 kms.). They have a life-span of three Palyas (uncountable years) The men and women living during this spoke have two hundred and fifty six bones in the backside of their body. Their bodies do neither excrete urine nor faeces They have good smelling respirations The colour of their body is like heated gold. Their body configuration is Samacaturasra (symmetrical) and their bone joints are adamantinely nailed and wrapped i.e. Vajravrṣabhanārāca Samhanana. The strength of everybody is equivalent to 9000 elephants. During this spoke, there is no other family member except the male and female born in pair. There are no villages and towns etc. during this spoke. There are only ten kinds of Kalpa-vṛkṣas (wish-fulfilling trees) which offer the mentally desired materials to these pairs.

The Names of The Wish-fulfilling Trees (Kalpa-vṛkṣas)

There are ten classes of wish-fulfilling trees during the first spoke which are as below :

(1)	Drinks - supplying Trees	(Pānānga)
(2)	Musical instruments supplying trees	(Tūryānga)
(3)	Ornament-supplying trees	(Bhūsanānga)
(4)	Dress-supplying trees	(Vastrānga)
(5)	Food-supplying trees	(Bhojanānga)
(6)	Residence-supplying trees	(Ālayānga)
(7)	Light-supplying trees	(Dīpānga)
(8)	Vessels - supplying trees	(Bhājanānga)
(9)	Garland-supplying trees	(Mālānga)
(10)	Lustre-supplying trees	(Jyotiranga)

The class of **drinks-supplying trees** offer the thirty two kinds of sweet, tasty and nutritious six-taste drinks to the people of the lands of enjoyments (Bhoga-bhūmis) The **musical instrument-supplying trees** offer different kinds of musical instruments like - violin, drum, kettle-drum and timbal etc The **Ornament supplying trees** offer various kinds of ornaments like - bracelet, necklace and waist-band etc The **dress-supplying trees** supply the dresses made of China silk, general silk and other kinds of fibres The **food supplying trees** supply sixteen kinds of foods, sixteen kinds of condimented foods, fourteen kinds of pulses, one hundred eight kinds of solid edibles, three hundred sixty three kinds of tasty materials and sixty three kinds of juices. The **residence supplying trees** provide sixteen kinds of residential buildings with different shapes like Svastika and Nandyāvarta etc The **light-supplying trees** supply the lamp-like lights through the branches, sprouts, shoots, fruits and flowers etc. of the trees. The **vessels supplying trees** offer small pitcher with a neck and a spout (Jhāri), pitcher (Gāgara), sacred water pot (Kalasa), fly whisk (Camara) and seats (Āsana) etc. made of gold etc. The **garland supplying trees** offer garlands made of sixteen thousand types of flowers grown in creepers, climbers, clusters and trees etc. The **lusture - supplying trees** supply shines equivalent to the rays of the crores of suns in the mid-day and subjugate the shines of constellations, suns and moons etc

These wish-fulfilling trees are neither plants (vegetation) nor any peripatetic deities However, their specificity is that they offer the fruits of the sacred karmas of the living beings despite their being of the nature of earth (Pṛthvīkāyika)

Pleasure etc. in The Lands of Enjoyment (Bhogabhūmis)

The paired couples, in the lands of enjoyment, receive the materials offered by the wish-fulfilling trees and proteate themselves in many kinds of body (i e. Vikriyā—assuming different body forms) and enjoy the various types of sensuals. They have an intake of food equivalent to the size of plum on every fourth day. These pairs do not have accidental or sudden death (Kadalīghāta Marana) and they enjoy pleasures infinite-times more than the Cakravartīs. The males of the lands of enjoyment are more beautiful than the Lords of deities (Indra) in the heavens The women there, are beautiful like the angels or nymphs

Ornaments in the Lands of Enjoyment

There are sixteen ornaments of males in the lands of enjoyment. They are given below ·

(1) Ear-rings (2) Necklace (Hāra)

(3) Bracelet (for arms) (4) Specific bracelet (Kataka)

(5)	Two rings	(6)	Sword
(7)	Knife	(8)	Anklets (Nūpura)
(9)	Plate on forehead (Bhālapatta)	(10)	Bracelet for upper arm
(11)	Neck ornament	(12)	Pendant pearl ornament (Prālamba)
(13)	Sacred thread (Brahmasūtra)	(14)	Ear-ornament made from flowers
(15)	Crown on the head (Mukuta)	(16)	Waist-band (Mekhalā)

There are fourteen ornaments for females in the lands of enjoyment. They do not have sword and knife out of the above sixteen. Hence, they have only fourteen ornaments.

Causes of Birth in the Lands of Enjoyment

The human and sub-human beings (Tiryancas) are born in the lands of enjoyments. Despite the fact that they have wrongful volitions (Mithyātva), the human beings, who are weak passioned, renouncers of meat and honey etc., loyally devoted to the qualities of virtuous men or offering food to the possessionless (Nirgrantha) saints who weaken their body by fasting and approvers of such activities as animals etc. - are also born in the lands of enjoyment. Many such right-faithed beings (Samyagdṛṣṭī) also take birth there who have bonded human life-span karma in their earlier birth but later who have acquired the destructional right faith (Kṣāyika samyaktva) near Tīrthankaras.

Some ignorant persons leave the Jina guise and offer various types of donations to the heretics (kulingīs) involving themselves in deceitful practices. Such people are born as subhuman beings in the lands of enjoyment.

When the life-span of the human and subhuman beings of the lands of enjoyment has to last only for nine months, the women conceive and there is birth of a pair of children-a male and a female at a time when the death of the parents is nearby. In other words, the parents die just after giving birth to a new pair. The males die with a sneeze and the females die with yawning. Their dead bodies immediately disappear totally like the autūmn clouds

Where they are born after death

After death, the human and subhuman beings of the lands of enjoyment are reborn in the triad of mansional (Bhavanavāsī), peripatetic (Vyantara) or astral (Jyotiṣka) deities if they are

wrong-faithed (Mithyādṛṣṭī) However, if they are right-faithed, they take rebirth in the first two heavens (Saudharma & Aiśāna)

The Growth of The Newly-born Pair in the Lands of Enjoyment

On birth in the lands of enjoyment, the newly born pairs spend their first three days in sucking their thumbs on the birth- bed Afterwards they begin sitting, wavering movement, regular movement, learning of arts and crafts, acquiring youthhood and capacity of acquiring righteousness Each of this development stage takes place in three days each. In other words, the pair becomes fully young and skilled in all kinds of arts by acquiring seven kinds of capacities as above in twenty-one days.

Causes of Righteousness (Samyaktva)

The living beings of the lands of enjoyment can acquire righteousness or right faith through many factors like (1) Memory of the past life (Jātismaraṇa), (2) Address by the deities (3) Listening to the sermons of the saints with supernatural powers (Ṛddhidhārī Munis) and the like. However, they can not have the vows and restraints related with the normal votaries (Śrāvakas)

Sub-human Beings Born in the Lands of Enjoyment

Many kinds of pairs of five- sensed subhuman beings are born in the lands of enjoyment They are as below .

(1) Cow,	(2) Lion,	(3) Elephant,	(4) Crocodile,
(5) Pig,	(6) Deer,	(7) Buffalo,	(8) Monkey,
(9) Tiger,	(10) Leopard,	(11) Jackal,	(12) Bear,
(13) Cock,	(14) Parrot,	(15) Pigeon,	(16) Swan

and the like.

They are mutually amicable, compassionate and weak-passioned The land-moving animals like tiger etc and sky moving birds like pigeon etc have their foods in the form of divine grasses devoid of non-vegetarian foods

As the time passes, the height of the body, life-span, strength, prodigy and radiance etc of the living beings of this first spoke of four crore x crore Sāgaras have a gradual decrement

(b) The Second Spoke of Plentitude : With the above kinds of gradual decrements in various spheres, the second spoke named as Suṣamā (Plentitude) begins. In the beginning of this spoke of time, the body height of men is 4000 Dhanuṣas (2 kośas or ~ 4 miles or ~ 6 kms.), their life-span is two Palya and the colour of their body is white like the moon. They have two hundred twenty eight bones in the back-side of their body. They have a beautiful symmetrical body. They have a food-intake equivalent to the weight and size of Belleric myrabolan (Baheḍā) every third day.

The pair- born children in this spoke suck their thumbs for five days on their birth-bed Afterwards, they spend five days each during the processes of sitting, wavering movement, steady movement, acquirement of learning of arts etc , youthhood and capacity for acquiring righteousness. Besides these specifics, the other descriptions of the living beings born in this spoke are similar to those described in case of the spoke of extreme plentitude The duration of this second spoke is three crore x crore Sāgaras As it moves, the height, strength, prodigy, life-span and radiance etc. of the living beings there gradually decrease.

(c) The Third Spoke of Plentitude-cum-Penury : After the passing away of three crore x crore Sāgara years, the third spoke of time - Suṣamā - Duṣamā commences. It has a duration of two crore x crore Sāgaras In the beginning of this spoke, the height of men is 2000 Dhanuṣas (1 kosa or ~ 2 miles or ~ 3.2 kms.). Their life-span is one Palya and the body colour is white like the Priyangu fruit The number of bones in the back-side of males and females of this spoke is sixty four All the human have symmertical body They have food - intake equivalent to the size and weight of a Myrabolan (Āmlā) every alternate day.

The pair of infants born during this spoke have a seven-days system. They suck their thumbs for seven days while on birth bed. Afterwards, they have each process of seven days duration like sitting, wavering movement, steady movement, acquirement of learnings, youthhood and capacity for being righteous Every stage requires seven days for completion Besides these specifics, the rest of the description about the pairs in this spoke is similar to that of the first spoke.

During all these three spokes of time, there are the lands of enjoyment and there are no thieves, enemies, six-occupations like weaponry and writing etc., cold, heat, hurricanes and rains etc. The period of three spokes are respectively known as the maximal (Uttama), medial (Madhyama) and minimal (Jaghanya) lands of enjoyment.

Birth of Kulakaras (Patriarchs, Family Founders)

The third spoke of devolution epoch was running in the Aryan section of this Bharata region. The Patriarchs or Kulakaras (Family founders, Ethical founders) begin to be born when there remains the time-span of only one-eighth part (1/8th) of Palyopama (uncountable years) in the completion of this third spoke with gradual decrease in age, body height, prodigy, strength and radiance etc.

The first patriarch was **'Pratiśruti'** and his wife was named as 'Svayamprabhā' His body-height was 1800 Dhanusas,D (0 9 kosas or ~ 1.8 miles or ~ 2 988 kms) and his life span was one-tenth of a Palya. During his period, people of the lands of enjoyment saw the rising of moon in the eastern direction on the evening of the fifteenth day of the bright half of Āṣādha (June-July) and the setting of the Sun in the west The residents of the lands of enjoyment thought, 'This is an accidental calamity on us', and they got terrified with fear. During that period, 'Pratisruti' was the most impressive and benefactor patriarch He was counted as the most intelligent due to being clairvoyant by the latency of the earlier births The enjoyment-landers approached him and enquired him of this calamity

He said to the people, "O gentlemen, whatever you are seeing in the sky, are the planets named as Sun and Moon The beams of rays of the lustre-producing wish-fulfilling trees have gone feeble due to passage of time Hence, these planets have become visible They are always moving in the sky but they were not visible by now as their lustre was subdued by the lustre-producing wish-fulfilling trees You do not be afraid of them"

The words of 'Pratiśruti' convinced the people and they offered their respects to him They eulogised him and worshipped him

After the patriarch Pratisruti left for heavenly abode and after the lapse of a period of eightieth part of a Palya (1/80 P), the second partriarch **'Sanmati'** was born. He had a golden shine His body was 1300 D high and he had a life-span of numerable years equivalent to 'Amama' unit of time. In his times, the lustre-producing wish-fulfilling trees became virtually extinct When the people saw that the setting of sun leads to darkness and the star- world has appeared causing dim light, they thought, "The darkness and dim light seem to be the signs of an unprecedented and fierce calamity " They got worried and came to the patriarch Sanmati and requested him to safeguard them. Sanmati, then, assured them and said, "The darkness and the stars have become visible due to the extinction of lustre-producing wish-fulfilling trees You need not be worried due to them They were always there, but they were not visible due to the extreme radiance of these trees These planets, stars, asterisms (Nakṣatras) and Sun-Moon etc are always circumambulating the Sumeru Mountain in Jambūdvīpa The people were convinced by the words of the patriarch They became fearless and began offering him their respects and worship

After the departure of the second patriarch for heaven and with a lapse of an interval of innumerable crores of years, the third patriarch, **Kṣemankara**, was born in this Bharata region. He was 800 D high, and he had a life span of 'Atata' (a larger time unit). He was golden in colour. His wife was 'Sunandā'. During his period, the five-sensed sub-human beings like tigers etc. got cruel Being afraid of them, the people went to the patriarch and requested, 'O patriarch, these animals, whom we used to nurse in our laps, seem to kill us now with their horns without any cause. They are getting us afraid by opening and showing their cruel jaws to us What should we do now ?'

The patriarch said, "O gentlemen, you should not rely on them. You should leave their company. They have become denatured due to the deflection in time " Thus, the people got away from the company of animals with horns and jaws They began keeping the company of animals like cows and buffaloes etc. who were calm and quite

After the the third patriarch departed to heaven and on the lapse of an interval of innumerable crores of years, the fourth patriarch-**Kṣemandhara** was born He was the leader of gentlemen. He had a life-span of 'Tutika' years (a large time unit) and he was 775 D high He was golden coloured. His wife was Vimalā. During his time, the cruel animals like tigers etc. began eating the flesh of human beings. The patriarch instructed the enjoyment landers to keep sticks and rods etc. to safeguard themselves from these cruel animals.

After his heavenly departure and after a lapse of an interval of innumerable crores of years, the fifth patriarch -**Sīmankara** was born due to the good fortunes of the people. He had a life-span of 'Kamala' years. He was 750 D high He was golden in colour. His wife was Manoharī. During his period, the wish-fulfilling trees got scanty and they also began offering small amounts of fruits (desired objects) etc. This caused agitation in the minds of the people. When the patriarch saw the peoples' plight this way, he fixed the limits of supplies from the wish-fulfilling trees and avoided the rivalry and friction among the people

Penological System of the Lands of Enjoyment

The five patriarchs, as above, had a penological system of penalising the crimes of enjoyment landers through the words, 'Alas, Alas, (Hā) you have done a bad deed!' (Hā-Kāra). By listening to these words only, the people got careful not to do any criminal acts again

After the the fifth patriarch departed to heaven, and after the lapse of an interval of innumerable crores of years, the sixth patriarch -**'Sīmandhara'** was born. He had a life-span of 'Nalina' years. He was 725 D high. His wife was Yaśodharā. During his period, the number of wish-fulfilling trees were reduced sufficiently and their power of supply also became scanty. This

led to regular quarrels among the enjoyment landers. In response, the sixth kulakara marked the boundaries for the wish-fulfilling trees through many other trees and small bushes etc.

After his life ended and a lapse of an interval of innumerable crores of years, the seventh kulakara -**Vimala Vāhana** was born. He had a life-span of 'Padma' years. He was 700 D high. He was golden coloured His wife was 'Sumati'. During his period, the people were facing the problem of moving to and fro On approaching the patriarch, he advised them to tame the animals and use them as means of transport by riding over them. Thus people could control the elephants, horses and other animals by the use of iron hooks (Ankusa) and saddles (Palāna) etc

After the heavenly departure of the seventh patriarch and a lapse of an interval of innumerable crores of years, the eighth patriarch-**Cakṣuṣmān** was born. He was 675D high He had a life span of 'Padmānga' years His wife was 'Dhārnī'. The enjoyment landers before his times were not able to see the face of their newly born pair of children because the parents died as soon as the pairs were born However, they began dying after seeing the face of their new-born pair for a moment. This was a new fact They became afraid of this phenomena They turned to their patriarch He advised them that the newly-borns are their children You see their full-moon-like beautiful faces and enjoy them. Thus, the enjoyment-landers began to die after seeing the faces of their children

After the eighth patriarch departed to heaven and after a lapse of an interval of crores of years, the ninth patriarch - **Yaśasvāna'** was born. He had a life-span of 'Kumuda' years He was 650 D high. His wife was named 'Kāntimālā'. During his times, he advised people to name their children and hold festivity on this occasion. The emjoyment-landers began naming their children, blessed them and died after some time

After the heavenly departure of the ninth patriarch and a lapse of an interval of crores of yeas, the tenth patriarch-**Abhicandra** was born He had a life-span of 'Kumudānga' years. He was 625 D high His wife was 'Srīdevī'. He instructed how to check and control the weeping or crying of the children He advised people, "you show the children the moon in the sky in the night and cause them to play and teach them how to speak. You protect them carefully." On the basis of his advice, the enjoyment-landers began to behave with their children as advised by the patriarch They began dying after such treatment with their children

Penology During the Period of Sixth to Tenth Patriarchs

The above five patriarchs (6th - 10th) advised the greedy people and prescribed the penal system of 'Alas-ness' and 'Don't do-ness' (Hā-kāra and Mā-kāra). They did use the following

sadness - expressing and injunctory words in penalty, "Alas, you have done a bad deed. Do not do this next time'. The people did not repeat crimes on the basis of these words.

After the heavenly departure of the tenth patriarch and a lapse of an interval of crores of years, the eleventh patriarch - **Candrābha** was born His life-span was 'Nayuta' years. He was 600 D high. His wife was 'Prabhāvatī'. During his period, extreme cold, frostfall and hurricanes began to appear in the horizon. The people felt pains due to cold air and they could not see the astral world of moon etc. due to its obscuration by the frost. They approached the patriarch who advised them, "the land of action is appearing and the land of enjoyment is gradually disappearing. It is the effect of the change of time. The frost will disappear by the rays of the sun." On listening to this advice, the enjoyment-landers began to get away from cold by the rays of the sun and began to live with their children for some time before their death.

After the heavenly departure of the eleventh patriarch - Candrābha and after a lapse of suitable interval of time later, the twelfth **Kulakara** - **Marudeva** was born. He had a life-span of 'Nayutānga' years. He was 575 D high. His wife was 'Satyā' During his period, the clouds began raining with lightening and thunders The people got afraid of seeing the muddy water flowing in rivers, not seen before. They approached Marudeva. He told them that there are divisions of time and the period of land of action (Karmabhūmi) is fast approaching He advised them, "You cross the rivers by boats, climb the mountains by constructing steps towards them and use umbrella etc during rains to safeguard yourself." On the advise of the patriarch, people began to live with their children. They began crossing the rivers, climbing the mountains and safeguarding themselves with umbrella etc. during rains.

(**According to Harivanśa Purāṇa (p.144)**, firstly the pair of children was born in the lands of enjoyment, but Marudeva begot a son named Prasenajita just to alleviate the process of birth in pairs Before this period, the enjoyment landers had no sweating on body. But the body of Prasenajita looked beautiful with the drops of sweat. The patriarch Marudeva also started the system of marriage and got Prasenjita married with a girl of a prominent family. After enjoying a life-span of $1/10^7$ Palya, Marudeva went to heaven after death On his heavenly departure, his son Prasenjita became the thirteenth patriarch. He gave birth to a son named Nābhirāja with a life-span of one crore Pūrva. He was the fourteenth patriarch He started the custom of cutting the navel - duct of newly born children after birth. Prasenajita died after enjoying a life-span of $1/10^{13}$ Palya)

After the heavenly departure of twelfth patriarch and a lapse of a suitable interval of time, the thirteenth patriarch - **Prasenajita** was born when the period of land of action was just approaching slowly. He had a life-span of one Pūrva. He was 550 D high. His wife was 'Abhimatī'. During his period, the children were born with placental covering.

"What is this ?" cried the people

They got afraid of this phenomena and approached their patriarch. He advised them to remove away the placental-covering On his advice, after the removal of placental-covering the people began to safeguard their children with efforts.

It is only after this period that the fourteenth patriarch **Nābhirāja** was born. He had a life-span of one crore Pūrva He was 525 D high. His wife was 'Marudevī'. During his times, the navel-duct of children used to be longer He, therefore, advised the people to cut away this navel-duct. The enjoyment landers followed his advise. During the period of this fourteenth patriarch, the wish-fulfilling trees got totally disappeared, the clouds began thundering and raining and many kinds of medicinal and grain plants began to be seen growing on the earth naturally Slowly, the grains and plants grew without sowing all round the earth. The people did not understand their use and got worried due to pains of hunger on disappearance of the wish-fulfilling trees They approached the patriarch Nābhirāja and said, "O patriarch, how could we sustain ourselves without the wish-fulfilling trees. We have become helpless and unfortunate Please tell us what are the edibles and what are the non-edibles out of the trees, branches, sprouts, fruits and seeds etc which have started growing on the earth?"

Nābhirāja listened to them calmly and then, said, "O, gentlemen, the trees are suitable for you but toxic trees are not suitable for you You eat the grains, have milk from cows and drink it There are trees of sugarcane Peel them through your teeth or machine and drink their sweet juice."

Thus, Nābhirāja pointed out many methods of sustaining the life and livelihood of the people and made them happy He also gave them some vessels made from clay on the temples of the elephants and also taught them how to do so During the period of Nābhirāja, the wish-fulfilling trees got totally disappeared. It was only Nābhirāja who was the true benefactor of the people. He was, thus, serving the people like the wish-fulfilling trees. (Please see Table-1 for details of patriarchs in the end of this book and Table-Numerable Time Units for details about time units in section two of this book)[1]

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1 Tiloypannatti-mentions the life-span of patriarchs in terms of one-tenth, one-hundredth etc of Palya and their interval in terms of one-eightieth, one-eight hundredth etc. of Palya In contrast, Mahāpurāna has mentioned the life-span of the first patriarch as one-tenth of Palya The life-span of later patriarchs has been stated to be in time units of Amama, Atata etc Similarly, their interval has also been mentioned in terms of innumerable and numerable crores of years etc These views have been elaborated in Table-1 in the end of this book. The time units are defined in section-2 on Exposition of Cosmology and Sciences (Karanānuyoga) of the book.

Wherefrom Did the Fourteen Patriarchs Arrive

All the fourteen patriarchs from the first 'Pratiśruti' to the fourteenth 'Nābhirāja' were princes in the royal families of Videha region in their earlier birth. Even before acquiring right faith, they bonded the life-span of human destinity of the land of enjoyment through sacred-earning deeds like donation to the worthy persons and practicing various vows in that birth. Afterwards, they acquired destructional (kṣāyika) right faith and scriptural knowledge in the vicinity of the Lord Jinas in Videha region. It is because of all this, that they were born in Bharata region after completing their life-span there. While many of these patriarchs had the memory of their previous births, many others had the vision of clairvoyance. That is why, they instructed the beneficial duties to the people of their own times. They were called '**Manus**' as they knew the lives of the people. They were called **'Kulakaras' (Patriarchs)** because they instructed the people to live jointly like a family. They were called' **Kuladharas' (family founders)** because they established many families or lineages. They were also called **'Yugādi-puruṣa' (First Men of the Epoch)**

Penology of Eleventh to Fourteenth Patriarchs

There was the three word penological system in the days of 11th-14th patriarchs. These words were—

(1) 'Hā' (Alas), (2) 'Mā' (Don't do) and (3) 'Dhik' (What a shame, Disdain)

The words mean 'It is regrettable', 'Don't reapeat the crime' and 'Shame on you that you did crime even after instructions'.

THE GREAT PERSONAGES (ŚALĀKĀ - PURUṢAS)

After the Kulakaras, sixty three great personages are born in Bharata region due to its good fortune. These men are the best of men and renowned world-wide. The sixty three great personages are known by the following groups :

(1) 24 Tirthankaras (Jaina Lords).

(2) 12 Cakravartis (Universal Monarchs, Emperors).

(3) 9 Balabhadras.

(4) 9 Nārāyanas.

Twenty-four Tīrthankaras

Bowings to the twenty-four Tīrthankaras who were born in Bharata region of Jambūdvīpa They are

(1) Ṛsabhanātha	(2) Ajitanātha	(3) Sambhavanātha
(4) Abhinandananātha	(5) Sumatinātha	(6) Padmaprabhanātha
(7) Supārsvanatha	(8) Candraprabhanātha	(9) Puṣpandantanātha
(10) Sitalanatha	(11) Sreyānsanātha	(12) Vāsupūjyanātha
(13) Vimālanātha	(14) Anantanātha	(15) Dharmanātha
(16) Sāntinātha	(17) Kunthūnātha	(18) Ara/Arahanātha
(19) Mallinātha	(20) Munisuvratanatha	(21) Naminātha
(22) Nemināthā	(23) Pārśvanātha	(24) Vardhamāna

They chop off the tree of the world of the liberatable beings (Bhavyas) by the axe of their knowledge

Twelve Cakravartis (Universal Monarchs or Emperors)

In Bharata region the following twelve universal monarchs have been born who were the victors of the six-sections of this earth (Bharata Kshetra) and whose glory pervaded in the whole universe

(1) Bharata	(2) Sagara	(3) Maghavā
(4) Sanatkumāra	(5) Śānti	(6) Kunthu
(7) Ara	(8) Subhauma	(9) Padma
(10) Harisena	(11) Jayasena	(12) Brahmadatta

Nine Balabhadras or Baladevas

There have been the following nine Balabhadras in the Bharata region :

(1) Vijaya	(2) Acala	(3) Sudharma
(3) Suprabha	(5) Sudarśana	(6) Nandī
(7) Nandimitra	(8) Rāmcandra	(9) Padma (Baladeva)

Nine Nārāyaṇas

There have been nine Nārāyanas in Bharata region They are said to be the Viṣṇus. They are as below

(1) Tripṛṣtha	(2) Dvi-prstha	(3) Svayambhū
(4) Purusottama	(5) Purusa-simha	(6) Pundarīka
(7) Datta	(8) Nārāyana (Laxmaṇa)	(9) Srī Kṛṣna

Nine Prati-Nārāyaṇas

There have been nine Prati-nārāyaṇs in the Bharata region. They are as below .

(1) Asvagrīva	(2) Tāraka	(3) Meraka
(4) Madhu-kaitabha	(5) Nisumbha	(6) Bali
(7) Praharaṇa	(8) Rāvaṇa	(9) Jarāsandha

All the above are known as 63 great personages

Lord Rṣabhadeva was born to Marudevī, the chief queen of the last patriarch Nābhiraja He was admitted as the first Tīrthankara as well as the 15th patriarch too. The queen Yaśasvatī of Rṣabhadeva gave birth to Bharata, who was Cakravarti as well as a patriarch too. Thus, there has been a tradition of sixteen patriarchs also (as against the tradition of the fourteen one)

Penology of Bharata Cakravarti

During the days of Bharata Cakravarti, people began to err and commit crimes in large

numbers. The three-word penology could not serve the purpose to check them. He, therefore, began the system of awarding physical penalties like binding and killing etc.

First Tīrthankara in the Third Spoke of Time

When the duration of the third spoke had to last only for 84 lac Pūrvas, three years and eight and-a-half months, the chief queen of the last patriarch Maharaja Nābhirāja gave birth to Lord Rsabha. When Vrsabhadeva became young, his father got him married with two beautiful girls named Yaśasvati and Sunanda with the permission of the Lord of deities (Indra). Lord Rsabhadeva had one hundred & one sons named Bharata and Bāhubalī etc. and two daughters named 'Brahmi' and 'Sundarī'. The Lord taught the alphabetical scripts like 'A, Ā' etc. to Brāhmi and mathematics of units, tens etc. to Sundarī. Afterwards, he made all of his sons skilled in all kinds of learnings, sacred texts and science of arms etc.

Lord Rsabhadeva became known as **Lord Prajāpati (Protector of people)** because he instructed the people to earn livelihood by six-fold professions like warriorship, writing work and agriculture etc. The Lord established a similar system of work in his times as was there in Videha region. He established three groups of people named as (1) Ksatriyas (Warriors) (2) Vaisyas (Businessmen) and (3) Sūdras (Labourers, Menials). He also started the system of marriage etc. He instructed about the royal or political system to four persons like Akampana and others and appointed them on the position of Mahārājā (Great king). It is due to all this that he was called by the name of **Ādi-Brahmā (The first Creator), Yugādi-puruṣa (the first Creator of the era), Vidhātā (God)** and so on.

Later on, he became a Digambara Muni (naked i.e. possessionless ascetic) to manifest and attain salvation (from the world). When he got initiated, 4000 kings also got initiated along with him. But they got demoralized because they could not bear the troubles of hunger and thirst etc. They, then, started many heretic systems. After some time, Cakravarti Bharata created a new group in the society by the name of Brāhmana. These four groups are called classes or castes (Varna or Jāti) which are prevalent even today.

Lord Rsabhadeva has been followed by twenty three other Tīrthankaras from Lord Ajitanātha to Lord Mahāvīra making up a series of twenty-four Tīrthankaras.

Because of the defect of the epoch of extra-ordinary events (Hundāvasarpini), Lord Rsabhadeva was born in the third spoke. The rest of the Tīrthankaras were born in the fourth spoke.

(d) Commencement of the Fourth Spoke of Penury-cum-Plentitude

The fourth spoke of time named Duṣamā-Suṣamā (penury-cum-plentitude) commenced when three years and eight and-a-half months had elasped after the liberation of Lord Vṛṣabhadeva In the beginning of this spoke, the life-span was one Pūrva-koṭi and the number of bones in the back-side of the body was forty-eight. The height of the body was 525 D. The duration of this spoke was one koḍā-koḍī Sāgara less by forty two thousand years.

After the salvation of Lord Ṛṣabhadeva and after a lapse of fifty-lac crore Sāgaras the **second Tīrthankara Lord Ajitanātha** attained liberation. After his salvation and with a gap of thirty lac crores of Sāgaras the **third Tīrthankara Lord Sambhavanātha** attained salvation The **fourth Tīrthankara Lord Abhinandananātha** attained salvation with a gap of ten lac crores of Sāgaras after the salvation of Tīrthankara Lord Sambhavanātha. The **fifth Tīrthankara Lord Sumatinātha** attained salvation with a gap of nine lac crores of Sāgaras after the salvation of the fourth Tīrthankara . Afterwards, the **sixth Tīrthankara Lord Padmaprabhanātha** attained salvation with a gap of ninety thousand crores of Sāgaras This was followed by the salvation of the **seventh Tīrthankara Lord Supārśvanātha** with a gap of nine thousand crores of Sāgaras The **eigthth Tīrthankara Lord Candraprabhanātha** attained salvation after a gap of 900 crore Sāgaras.The **ninth Tīrthankara Lord Puṣpadantanātha** attained salvation after a gap of ninety crore Sāgaras The **tenth Tīrthankara Lord Śītalanātha** attained salvation after a gap of nine crore Sāgaras The **eleventh Tīrthankara Lord Śreyānsanātha** attained salvation after a gap of 3373900 Sāgaras (or after one crore Sāgaras less by sixty six lac twenty six thousand hundred Sāgaras) This followed the salvation of the **twelfth Tīrthankara Lord Vāsupūjyanātha** after a gap of 54 Sāgaras The **thirteenth Tīrthankara Lord Vimalanātha** attained salvation after a gap of thirty Sāgaras. After a lapse of nine Sāgaras, the **fourteenth Tīrthankara Lord Anantanātha** attained salvation The **fifteenth Tīrthankara Lord Dharmanātha** attained salvation with a gap of four Sāgaras after it The **sixteenth Tīrthankara Lord Śāntinātha** attained salvation with a gap of three Sāgaras less by 3/4 Palya after the salvation of his predecessor. **Lord Kunthūnāthā** attained salvation with a gap of half-a-Palya on attaining the salvation by his predecessor The **eighteenth Tīrthankara Lord Arahanātha** attained salvation with a gap of one-fourth of Palya less by one crore of years **Lord Mallinātha** attained salvation after a lapse of one thousand crore years followed by the salvation of **Lord Munisuvratanātha** after a lapse of 54 lac years. The **twenty-first Tīrthankara Lord Naminātha** attained salvation after a gap of six lac years of salvation of his predecessor The **twenty-second Tīrthankara Lord Neminātha** attained salvation after a gap of five lac years on attaining salvation by his predecessor. The **twenty-third Tīrthankara Lord Pārśvanātha** attained salvation after a gap of 83750 years on salvation of his predeces-

sor This followed the salvation of **Lord Mahāvīra - the twenty-fourth Tīrthankara** after a gap of 250 years on attaining the salvation by his predecessor At this time, a period of three years and eight-and-half months were there for the commencement of the fifth spoke

The Period of Uprooting or Interception (Vyucchitti) of the Religious Order

There has been the absence of the religious order during the period of seven Tīrthankaras starting from the ninth Tīrthankara Lord Puṣpadantanātha and ending upto the fifteenth Tīrthankara Lord Dharmanātha The tradition of religion has been continuously running during the periods of the remaining seventeen Tīrthankaras (i e from 1-8 and from 16-24).

During the religious order of Lord Puspadantanātha, there has been absence of religiosity for a period of quarter of a Palya In other words, there were no people for initiation resulting in the setting of the sun of the religion There has been uprooting of religion for a period of—

(i) Half-a-Palya during the religious order of Lord Śītalanātha

(ii) Three-quarters of Palya during the religious order of Lord Sreyānsanātha

(iii) One Palya during the religious order of Lord Vāsupūjyanātha

(iv) Three quarters of a Palya during the religious order of Lord Vimalanātha

(v) Half a-Palya during the religious order of Lord Anantanātha and

(vi) A quarter of a Palya during the religious order of Lord Dharmanātha

There have been the above seven uprooting periods of the religious order due to the effect of the epoch of extraordinary events (Hundāvasarpiṇī).

(c) The Fifth Spoke of Penury

The fifth spoke of time-wheel commenced after three years and eight and-a-half months on attaining salvation by Lord Mahāvīra It is named as the spoke of Penury (Dusamā) In its beginning, the people have a life-span of one hundred and twenty years Their body height is seven Hastas, H (1 H ~ 1 5 ft , 10 5 ft ~ 320 50 cm) There are twenty four bones in the back side of the body

RELIGIOUS ORDER

(1) Omniscients (Kevali) : The day Lord Mahāvīra attained salvation, his chief-disciple (Gaṇadhara) Gautama acquired omniscience. The day Gautama attained salvation, Sudharmā Svāmī gained omniscience. On his salvation, Jambū Svāmī became omniscient After the salvation of Jambū Svāmī, there was no adjunct omniscient(Anubaddha Kevalī) The period between attaining the omniscience by Gautama and salvation of Jambūsvāmī is sixty two years

The last of the omniscients was Śrīdhara who attained salvation at Kundalagiri. The last sage with extraordinary power of sky movement was 'Supārśva Candra' Vajrayasa was the last of the Prajnāśramaṇa sages The ascetic Srī was the last of the clairvoyants The last of the crowned king who got Jinistic initiation (Jina Dīksa) was Candragupta Afterwards, no crowned king was initiated.

(2) Five Scriptural Omniscients (Śrutakevalis) : In the lord of Mahāvīra and after the salvation of Jambūsvamī, there have been five 'fourteen pre-canon-proficients' (Caudaha Pūrvī) They had full knowledge of Dvādasānga (twelve prime or primary scriptures) also and thus, were scriptural omniscients They are : (i) Nandi, (ii) Nandimitra, (iii) Aparājita, (iv) Govardhana and (v) Bhadrabāhu Their total period is one hundred years

(3) Eleven Ten-Pre-Canonists (Daśapūrvis) : There have been eleven saints who were proficient in eleven primary canonical scriptures (Angas) and ten pre-canons. They are, thus, called 'ten-pre-canon-proficients' They are : (i) Viśakhācārya, (ii) Prosthila, (iii) Ksatriya, (iv) Jaya, (v) Nāgasena, (vi) Siddhārtha, (vii) dhrtisena, (viii) Vijaya, (ix) Buddhila, (x) Ganga deva and (xi) Dharmasena Traditionally, their total period is one hundred eighty two years There were no Ten-pre-canonists after them due to change of times

(4) Five Eleven-Canonical Scripturists (Angadhāris) : There have been five Ācāryas who were proficient in eleven primary canonical scriptures. They are : (i) Naksatra Muni, (ii) Jaipāla, (iii) Pāndu, (iv) Dhruvasena and (v) Kansārya Their total period is 220 years There has been no eleven-canonical scripturists after them

(5) Four Ācārānga-proficients (Proficient in the Text on Monastic Conduct) : There have been four saint-scholars who were proficient in the first primary canonical scripture of Ācārānga They are : (i) Subhadra, (ii) Yaśobhadra, (iii) Yaśobāhu and (iv) Lohārya. Their total period is 118 years. There has been no pre-canon-proficient or canonical scriptures-proficient after the samādhī of the last of these Ācāranga-proficients

The total period from Gautama to the last Ācārānga - proficient is 683 years as below

62 + 100 + 183 + 220 + 118 = 683

After these saint scholars, the other saints were proficient only in part of the eleven primary canonical scriptures and fourteen pre-canons

The Religious Order by the End of the Fifth Spoke of Time Wheel

The scriptural tradition, which is the root cause of maintaining religiosity, will continue upto 20,317 years in the fifth spoke It will be uprooted afterwards due to the change of times This means that the fifth spoke of time has a duration of 21000 years (20317 + 683) The Jaina religion will continue upto 20,317 years obtained by deducting 683 years from the total of 21000 years During this remaining period, there will the continuity of the Caturvidha Sangha (a group of four types of Jaina ascetics-Muni, Āryikā, Srāvaka, Śravika) The people of these times will be mostly non-humble, ill-talented, jealous, full of seven fears and eight prides, quarrelsome, cruel, angry, passioned and associated with three stings (Śalyas—deceit, wrongness and future desires) and three prides (Gāravas) of prosperity, pleasure and calumny

The Royal Tradition / Successions

When Lord Mahavira attained salvation, Pālaka - the son of Avanti was coronated His rule lasted for sixty years Afterwards, the kings of Vijaya lineage ruled for 155 years They were followed by the rule of the kings of Marunda lineage for the next forty years Pusyamitra, then, ruled for thirty years He was followed by the rule of Vasumitra and Agnimitra for sixty years Then, Gandharva ruled for one hundred years, Narvāhana ruled for forty years and the Āndhras (Bhrtyas) ruled for two hundred forty two years Later, the kings of Gupta lineage ruled for two hundred and thirty one years

Birth of Kalki and His Deeds

After the rule of the above lineages, the king Kalki was born He was the son of the king Indra Kalki was named as 'Caturmukha' He had a life-span of seventy years and the period of his rule was forty-two years Thus, the period between the salvation of Lord Mahāvīra and the rule of Kalki turns out to be one thousand years as below

60 + 155 + 40 + 30 + 60 + 100 + 40 + 242 + 231 + 42 = 1000 years

Kalki was coronated two hundred seventy five years after the period of Ācāranga proficients

683 + 275 + 42 = 1000 years.

When six hundred five years and five months were elapsed after the salvation of Lord Mahāvīra, there has been a Śaka king named 'Vikrama' as per Trilokasāra verse 851. The first Kalki was born after the lapse of 394 years and seven months after Vikrama -

605 + 394 + 1 (5+7 months) = 1000 years.

The king Kalki mastered over his Janapadas (Districts) of the kingdom and became greedy and unjust - so much so that he began to demand the first morsel offered to the saints in their Āhāra (food) as a tax. Under this condition, the saints moved without food by offering the tax and taking the point that 'it is the time of obstructions (antrāyas).' At that time, one of the saints acquires clairvoyance. Afterwards, some Asurakumāra (Mansional) deity learns through his clairvoyance that the saints are being inflicted upon. He presumes that the king is anti-religious, so he kills Kalki. The son of Kalki, Ajitanjaya requests the deity to protect him and bows to him by falling on his feet. The deity protects him and asks him to rule religiously. Afterwards, there is right religious prosperity for a period of two years. It goes on decreasing gradually due to the effect of the change of times.

Thus, there is one Kalki after every one thousand years and an Upa-Kalki after each five hundred years. During the period of each Kalki, a saint of the fifth spoke acquires clairvoyance and there is gradual decrease in the strength of Caturvidha Sangha. During the period of Kalki, many kinds of people are seen who have bonded the sinful karmas in their prebirth. They are Candalas, Sabaras, Svapcas, Kirātas etc. (aboriginals) and also poor, helpless, cruel, infested with many kinds of diseases, holding alms-bowls and worried by movement to other countries.'

The Birth of the Last Kalki and His Deeds

There is a gradual decrease in religiosity, life-span and body height in the fifth spoke of time wheel. In the end, there is the birth of the twenty first Kalki of anti-religious nature. There will be a saint named 'Vīrāngaja', a Jaina female ascetic (Āryikā) named 'Sarvasrī', and a votary (Śrāvaka) and votaress (Śrāvikā) named as Agnidatta and Pangusrī, respectively in his period. The Kalki will master over his sub-ordinate Janapadas and ask his ministers, "Is there any person in my kingdom who may not be under my subjugation ?"

The Ministers will, then, respond, "O Lord, there is one saint who is not subdued to you."

The Kalki will, then, ask the ministers," "Tell me who is that arrogant saint?"

The ministers will, then, say, "O Lord, the saint follows the vows of non-violence etc totally, he does not have any possessions He takes the particular purified (prāsuka) food in his hand bowl unobstructively in the mid-day time in the houses of others to sustain his body (and life)." On hearing this, the Kalki will ask, find out personally, where does that sinful saint avowed with non-violence go for taking food? You take his first morsel (mouthful, grāsa) of food as a tax for me.

Afterwards, the saint will immediately offer the first mouthful to the minister when demanded and will go away without taking food presuming this point as an interruption (antrāya) in food He will also acquire clairvoyance The saint will, then, call Āryikā 'Sarvaśrī', the votary 'Agnidatta' and the votaress, 'Pangusrī' and tell them with pleasure, "O great souls, the end of the fifth spoke of time-wheel is very near The life-span of yours and mine is to last only for three more days and this is the last Kalki of this spoke " Then, all the four people will renounce the four-types of foods and other possessions for life-long and undertake the vow of holy death (samadhī) They will have their holy death on the fifteenth day of the dark half of the month of Kārtika (Oct -Nov), when the sun will rise in the constellation of Svāti

After holy death, the saint Vīrāngaja will be born in the Saudharma heaven with a life-span of one Sāgara The rest of the three will also be born there with a life-span of a little more than a Palya. The same day, an Asurakumāra (Mansional) deity of better class, getting angry over the incident, will kill the king Kalki in the noon The fire will also be destroyed at the sun-set

Thus, the twenty one Kalkis and the same number of Upakalkis take rebirth in the first hell of Ghammā (Ratnaprabhā) with a life-span of one Sāgara due to their anti-religious minds and actions.

(f) The Sixth Spoke of Extreme Penury

The sixth spoke of time-wheel of extreme penury (Ati-dusamā) begins after three years, 8 5 months of the above incident This spoke is highly rough i.e. unfavourable In the beginning of this spoke, the height of the body is 3-3 5 Hastas (5-6 ft), the number of bones in the back side of the body is twelve and maximum life-span is twenty years. The foods of the people in this spoke are roots, fruits and fish etc. The people are unable to see clothes, trees and houses etc Hence, all the people are naked and have no houses to live in They move in forests They have a smoky colour of their body They behave like animals They are cruel, deaf, blind, one-eyed, dumb, poor, full of anger, ugly, miserable and uncivilised They have irregular (Hunadaka Sansthāna), hunch-backed and dwarf configurations of their body They

are always worried with many types of diseases and pains. They are highly passioned, deluded and most sinful by their agitating nature. They do not have family, friends, sons and wives etc. Their body is foul-smelling. Their hairs are infested with many kinds of small insects as lice etc. They are highly foolish.

In this spoke, only those beings take birth here who arrive from their pre-birth of infernal and sub-human destinity. Also, they are reborn in terrific hells and sub-humans after death. The life-span, body height & strength etc. gradually decrease with the passage of time here. Who is capable of describing their miserable life in words ?

The Time of Dissolution of the Universe (Pralaya Kāla)

When twenty one thousand years less by forty nine days are passed in this sixth spoke, the period of fierce and terrific destruction of the living beings commences. At that time, there blows a deep-sounding and terrific hurricane for a week which results in destroying and uprooting of trees, mountains and rocks. Their uprooting causes deep sadness among the human and sub-human beings and they begin pathetic weeping for clothes and residence.

During this period, numerable differently and total seventy two pairs enter the area between the platforms of the rivers of Gangā and Sindhu and Vijayārdha forests. Besides, the deities and Vidyādharas (proficient in various superpowers by birth) feel compassion for human and sub-human beings and carry numerable of them to the protected places like the above.

Seven Kinds of Rains

At the end of the sixth spoke of time-wheel, the clouds pour out the rains of vile things like (1) very cold water, (2) alkaline water, (3) toxic fluids, (4) smoke (5) dust, (6) thunderbolt and (7) fire-flames to be seen with difficulty each for a seven-day period. Thus, the rains of the mattergies transformed into the above seven forms continue for forty-nine days.

These rains destroy the remaining human beings etc. in the world. The earth infested with toxic fluids and burnt by the rains of fire-flames gets powdered up to one Yojana below the surface level as per Tiloya Paṇṇatti, Chap-4 verse 1551.

Thus, one Yojana of land located over the Citra earth in the Āryan section of the Bharata region gets burnt and destroyed due to the above kinds of rains. The upper part of the land of the Āryan section turns into non-aggregated form due to the rains of thunderbolt and fire and flies away up to the end of the universe.

When this happens, the Āryan section starts shining as mirror plane like the other lands and it gets devoid of dust and mud. The human beings present there (protected in the caves of Vijayārdha mountain etc.) have a height of one Hasta (~1.5 ft.), life-span of 15-16 years and a gradually decreasing potency etc.

Thus, the description of the six spokes of time-wheel of the devolution epoch concludes here.

Present Period

At this time, there is the fifth spoke of the devolution epoch of time wheel at this Bharata Ksetra of Āryakhand. More than two thousand five hundred years have elapsed since the salvation of the last Tirthankara Lord Mahāvīra. There are eighteen thousand and five hundred years still to go. Afterwards, there will be the beginning of the sixth spoke of time wheel.

Changes in the Six Spokes of Time Wheel in the Evolution Epoch (Utsarpiṇī Epoch)

After the completion of all the six spokes of devolution epoch, the pleasing epoch of Evolution will begin. It also has six spokes namely (1) Extreme Penury, (2) Penury, (3) Penury-cum-plentitude, (4) Plentitude-cum-penury, (5) Plentitude and (6) Extreme Plentitude. This epoch also has a duration of ten Kodākodi Sāgaras like the devolution epoch. During this epoch, the height, life-span and potency of the living beings gradually increase every day.

The Spoke of Extreme Penury (Ati-duṣamā)

At the beginning of the Evolution epoch, the Puskara clouds shower down the comfort producing water on earth, parched with fire flames and thunderbolts, for seven days. This rain results in its cooling. The Ksira meghas (Milky clouds), then, shower down the milky water for seven days resulting in the earth being full of it with good shine. Afterwards, the Amrta-meghas (Nectar-clouds) shower down the sweet water or nectar on the earth for seven days resulting into the growth of plants like creepers and clusters. Later, the Rasa-meghas (clouds of juice) shower down the divine juices on earth for seven days resulting in plants etc. being tasty. At this time, the juicy earth becomes full of grainy and medicinal plants and varied kinds of taste and smell appear in them.

When the protected human and subhuman beings begin enjoying this good and cold smell, they come out of their caves. At that time, they are naked and behave like animals. When they become worried with hunger, they eat the fruits, roots and leaves etc. of the trees. The life-span

in the first part of this spoke is 15-16 years, the height is one Hasta (~1.5 ft.). Afterwards, their age etc. begin gradually increasing with the change of times. The life-span, radiance, intelligence, arms-strength, body-height and qualities of patience and forbearance etc. gradually and naturally begin improving every time. Thus, when twenty one thousand years are passed, the spoke of extreme penury gets completed in this Bharata region

The Spoke of Penury (Duṣamā)

On completion of the first evolution spoke, the second spoke of penury commences During this spoke of time, upto the period of 20,000 years, the food intake of the human and subhuman beings is similar to the fifth spoke of devolution epoch At the beginning of this spoke of time, the maximum life-span of the living beings is twenty years, their height is 3-3 5 Hastas (~5-6 ft)

The Birth of Patriarchs (Kulakaras)

When one thousand years are to go for completion of this spoke there will be the beginning of the birth of fourteen Kulakaras at Bharata Kṣetra Their names will be (1) Kanaka, (2) Kanakaprabha, (3) Kanakarāja, (4) Kanakadhvaja, (5) Kanakapungava, (6) Nalina, (7) Nalinaprabha, (8) Nalina-rāja, (9) Nalinadhavaja, (10) Nalinapungava, (11) Padmaprabha, (12) Padmaraja, (13) Padmadhvaja and (14) Padma-pungava Out of these, the first patriarch will have a height of 4 Hastas (~6 ft) and the last patriarch will have a height of seven Hastas (~ 10 5 ft)

In the period of these Patriarchs, there is no good fire despite many kinds of grains and medicinal plants. On being approached by the humble people, the patriarchs advise them, "You prepare fire by rubbing and cook the grains on the fire Also, you get married and enjoy your family and friends at your will". The people, whom the patriarchs advise in the above way, are highly uncivilised. It has to be noted here that the custom of marriage starts in the days of the partiarch Padmapungava

The Spoke of Penury-Cum-Plentitude (Duṣamā-Suṣamā)

After the end of the second spoke, the third spoke of penury-cum-plentitude appears In the beginning, the height of the people is seven Hastas (~10 5 ft.) and the life-span is one hundred twenty years At this time, bones of the back side are twenty four The human beings have bodies of five colours They observe humility, shame and propriety of conduct They are fully satisfied and well-off people

In this spoke only, there are twenty four Tīrthankaras. Out of them, the first Tīrthankara

is the son of the fourteenth patriarch From his times, there is a development of tendency like that existing in Videha region or the fourth spoke of the devolution epoch

Names of Twenty four Tīrthankaras of the Future

There will be twenty four Tīrthankaras in the future epoch of time There names are as below

(1)	Mahapadma	(2)	Suradeva	(3)	Supārsva
(4)	Svayamprabha	(5)	Sarvaprabha	(6)	Devasuta
(7)	Kulasuta	(8)	Udanka	(9)	Prosthila
(10)	Jayakīrti	(11)	Munisuvrata	(12)	Ara
(13)	Apāpa	(14)	Niskasāya	(15)	Vipula
(16)	Nirmala	(17)	Citragupta	(18)	Samādhigupta
(19)	Svayambhū	(20)	Anivrtti	(21)	Jaya
(22)	Vimala	(23)	Devapāla	(24)	Anantavīrya

Out of these, the first Tīrthankara will have a body height of 7 H (= 10 5 ft) and a life-span of 116 years, while the last Tīrthankara will have a body height of 500 D and the life-span of a Pūrva-koti years

Names of the Future Tīrthankaras in their Third Earlier Rebirth

The venerables, binding the world-round praiseworthy karmic nature of Tīrthankara physique-making karma in the third earlier birth, had their names as below

(1)	Srenika	(2)	Suparśva	(3)	Udanka
(4)	Prosthila	(5)	Krtasūya	(6)	Ksatriya
(7)	Pavila	(8)	Śankha	(9)	Nanda
(10)	Sunanda	(11)	Śaśānka	(12)	Sevaka
(13)	Premaka	(14)	Atorana	(15)	Raivata

(16)	Kṛṣṇa	(17)	Balarāma	(18)	Bhagalı
(19)	Vıgali	(20)	Dvīpāyana	(21)	Mānavaka
(22)	Nārada	(23)	Surūpadatta	(24)	Satyakıputra (Rudra)

All of them were born ın royal famılies

Twelve Cakravartīs of the Future

The twelve Cakravartīs, who will take birth durıng the perıod of the future Tīrthankaras' period, will be named as below

(1)	Bharata	(2)	Dīrghadanta	(3)	Muktadanta
(4)	Gūdhadanta	(5)	Srīsena	(6)	Śrībhūtı
(7)	Śrīkānta	(8)	Padma	(9)	Mahāpadma
(10)	Citravāhana	(11)	Vımala-vāhana	(13)	Arıstasena

Nine Balbhadras of the Future

There will be nıne Balabhadras in the future named as below ·

(1)	Candra	(2)	Mahācandra	(3)	Candradhara
(4)	Varacandra	(5)	Sınhacandra	(6)	Harıcandra
(7)	Śrıcandra	(8)	Pūrṇacandra	(9)	Sucandra

The persons are born as Balabhadras due to the earnıng of sacred karmas (puṇya) wıthout any future desıres (Nidāna) ın theır earlier birth

Nine Nārāyaṇas of the Future

There will be nine Nārāyanas in the future named as below .

(1)	Nandī	(2)	Nandimıtra	(3)	Nandıbhūti
(4)	Nandiṣena	(5)	Bala	(6)	Mahābala
(7)	Atibala	(8)	Triprṣtha	(9)	Dviprṣtha

They will be younger brothers of Balabhadras.

The Nine Prati-Nārāyaṇas of the Future

There will be nine Prati-Nārāyanas in the future who are named as below .

(1)	Śrīkantha	(2)	Harikantha	(3)	Nīlakantha
(4)	Asvakantha	(5)	Sukantha	(6)	Śikhikantha
(7)	Asvagrīva	(8)	Hayagrīva	(9)	Mayūra-grīva

They will be the enemies of the Nārāyanas

The above sixty-three Salākā Puruṣas will be born in this third spoke of the evolution epoch which has a duration of one Kodākodī Sāgaras less by 42000 years In the end of this spoke, the life-span of the people will be one Pūrva-koti years Their height will be 525 D They will have sixty four bones in the back-side of the body The males and females of this spoke of time will be as beautiful as male and female divinities

Plentitude-cum-Penury Spoke of Time (Suṣamā-Duṣamā)

After the third spoke is over, the fourth spoke of plentitude-cum-penury begins In the beginning of this spoke, the people have a life-span of one Pūrva-koti years Their height is 500 D Their life-span, height and strength gradually increase as the time passes The wish-fulfilling tress (Kalpavrksas) also start growing in this spoke

At this time, the earth is known as 'minimal land of enjoyment' (Jaghanya Bhoga-bhūmi) In the end of this kind of land of enjoyment, the men have a life-span of one Palya, they have a body height of one Kosa (~2 miles) and the colour of their body is like the Priyangu fruit The wish-fulfilling trees yield the materials for enjoyment The lands of enjoyment have been described while giving the details of the devolution epoch The duration of this fourth spoke is 2 Kodākodi Sāgaras

The Fifth Spoke of Plentitude (Suṣamā)

After the end of the fourth spoke, the fifth spoke of plentitude starts At the beginning of this spoke, the life-span etc. of the human and sub-human beings is similar to that of the people of medial (Madhyama) lands of enjoyment In other words, the life-span starts from one Palya and gradually increases upto two Palya Similarly, the body-height also increases from one Kosa to two Kosas (~ 4 miles) in the end These males and females have a face like full moon,

they are extremely humble and well-in-conduct observance They have one hundred twenty eight bones in the back side. The duration of this spoke is three Koḍākoḍī Sāgaras

The Sixth Spoke of Extreme Plentitude (Suṣamā-Suṣamā)

The sixth spoke of extreme plentitude starts after the end of the fifth spoke of time. In the beginning of this spoke, the life-span etc of the people are as per early descriptions Because of the change of times, the life-span of the human and subhuman beings goes on increasing up to three Palyas & height becomes 3 Kosas, their body colour is like the rising sun and the bones of their back side increase up to two hundred and fifty six. At that time, the earth becomes known as supreme or maximal (Uttama) land of enjoyment The enjoyment landers are enriched with the power of proteation (Vikriyā) to create large family and enjoy their lives. The duration of this spoke is four Koḍākoḍī Sāgaras.

Thus, the changes in the six spokes of the Evolution epoch get completed This follows the epoch of devolution and so on in a regular cyclic way

The Regions of Six-fold Time- Spoke Changes

There are infinite-times-infinite six-spoked epochs of Devolution and Evolution in the Āryan section of the Bharata and Airāvata regions of Jambūdvīpa like the maxim of Persian wheel of water pots for drawing water from the well. (Persian wheel, Araha-ghaṭikā Nyāya)

The Epoch of Extra-Ordinary Events (Hundāvasarpiṇī)

There appears an epoch of extraordinary events after the lapse of the tradition of innumerable devolution and evolution epochs or Aeons. The epoch of extraordinary event is marked by the following special events :

(1) There are rains etc. and birth of the deficient-sensed beings even when there is some more time to go for completion of the third spoke of devolution epoch

(2) In the same third spoke, there is the loss of the wish-fulfilling trees and beginning of activities related with the lands of action (Karmabhūmis)

(3) In the same period, the first Tīrthankara and the first Cakravartī are also born

(4) Due to the effect of this epoch, there is break in the victory mission of the Cakravartīs

(5) The Cakravartī also creates a new caste of Brāhmanas in the society in this spoke.

(6) In this spoke of this epoch, there are only fifty-eight Śalākā Puruṣas (instead of 63 as in normal third spoke of devolution epoch)

(7) There is discontinuity of religiosity in the religious order of seven Tīrthankaras from ninth to sixteenth in this spoke.

(8) In this spoke, eleven Rudras and quarrel-loving nine Nāradas are also born.

(9) In this epoch, there are inflictions on the seventh, twenty-third and the last twenty-fourth Tīrthankaras

(10) In the third, fourth and fifth spokes of this epoch, the varied kinds of people also become visible. They are cruel and sinner false gods (Ku-deva) and falsely guised beings (Ku-lingī). They are trouble-shooters for good religiosity

(11) There are many low status aboriginal castes like Candālas, Śabaras, Kirātas and Svapacas etc. taking birth in this epoch. There are 42 Kalkis and Upa-Kalkis

(12) There are many varieties of calamity like overrains, no-rains, earthquakes, thunderbolt falls and the like in the epoch of extraordinary events

Eleven Rudras

The eleven Rudras having proficiency in primary canonical scriptures have taken birth during the periods of different Tīrthankaras. Their names are given below

(1)	Bhimāvalī	(2)	Jitaśatru	(3)	Rudra
(4)	Vaiśvānara	(5)	Supratiṣṭha	(6)	Acala
(7)	Pundarīka	(8)	Ajitandhara	(9)	Ajitanābhi
(10)	Pīṭha	(11)	Satyaki-putra.		

The first of these Rudras was born during the period of the first Tīrthankara Lord Vṛṣabhanātha. Jitaśatru-the second was born during the period of second Tīrthankara Lord Ajitanatha. The later seven Rudras were born serially during the periods of the seven Tīrthankaras from Lord Suvidhinātha onwards. The tenth Rudra was born during the period of

Lord Śāntinātha and the last Sātyakiputra was born during the period of Lord Mahāvīra. All the Rudras got derailed from their austerities due to sensualism during their studies of the tenth pre-canon. They got devoid of the gem of righteousness and went to terrific hells. Please see the details about the Rudras in Table-9 in the end of the book.

Nine Nāradas

The nine Nāradas are :

(1)	Bhīma	(2)	Mahābhīma	(3)	Rudra
(4)	Mahārudra	(5)	Kāla	(6)	Mahākāla
(7)	Durmukha	(8)	Narakamukha	(9)	Adhomukha.

All these Nāradas are terrific and make troubles and cause weeping to others. They are the treasure house of sins. All the Nāradas are fond of quarrels and wars. That is why, they have gone to hells like the Vāsudevas.

Twenty four Kāma-devas (Cupid-like Men)

There have been twenty four Kāma-devas during the period of twenty four Tīrthankaras. They have an incomparable face and personality. Their names are as below

(1)	Lord Bāhubalī	(2)	Amitateja	(3)	Sridhara
(4)	Yasobhadra	(5)	Prasenajita	(6)	Candravarna
(7)	Agnimukti	(8)	Sanatkumāra	(9)	Vatsaraja
(10)	Kanakaprabha	(11)	Siddhavarna	(12)	Śantinātha
(13)	Kunthunātha	(14)	Arahanātha	(15)	Vijayarāja
(16)	Sricandra	(17)	Nala, the king	(18)	Hanumāna
(19)	Balagaja	(20)	Vasudeva	(21)	Pradyumna
(22)	Nāgakumāra	(23)	Śrīpāla	(24)	Jambūsvāmi

Out of them, Sanatkumāra was a Cakravartī, while Śāntinātha, Kuntunātha, Arahānatha were Tīrthankaras as well as Cakravartīs

It is admitted that the Tīrthankaras (24), their parents (48), Cakravartīs (12), Balbhadras (9), Nārāyaṇas (9), Rudras (11), Nāradas (9), Kāmadevas (24) and Patriarchs (14) are liberatable personages and they attain salvation either in the same birth or in few rebirths The Tīrthankaras attain salvation in the same birth as a rule There is no such rule for other categories of the above personages.

Upto here, tnere are the details of the cyclic arrangement of Universe as per Jaina System This is the subject of the Exposition of Cosmology and Sciences (Karṇānuyoga) with respect to the change of eras However, it is also included in the exposition of Biographies to understand it properly

THE TĪRTHANKARAS

When the personality like a Tīrthankara is conceived, the lord of wealth (Mammon, Kubera) showers 3.5 crores of gems daily by the order of the lord of deities (Indra) even before six months of his conception Thus, there is rains of gems and gold for fifteen months - six months prior to conception and nine months of post conception When there is conception, the mother sees sixteen dreams in the last Prehara-hours (~ 3-4 a m) of the night The mother comes to the royal court in the morning and tells her husband about the dreams She asks about the interpretation of the dreams. The king interprets them through his clairvoyance (Avadhijnāna) and tells her the interpretation

The Interpretation of Sixteen Dreams

The leader of the royal court i e the king points out that

(1) By seeing the **Airāvata elephant**, you will have a superb son

(2) By seeing the **white superb bull**, your son will earn name and fame throughout the world

(3) By seeing **a lion**, the son will have infinite strength

(4) By seeing **a pair of garlands**, your son will be a Tirthankara

(5) By seeing the **goddess of wealth** (Laxmī), your son will be anointed by the divinities on the top of the Sumeru mountain.

(6) By seeing the **moon**, he will be offering pleasure to all the living beings.

(7) By seeing the **Sun**, he will have shining radiance.

(8) By seeing **two sacred pitchers**, he will acquire many kinds of treasures

(9) By seeing the **pair of fish,** he will be highly happy.

(10) By seeing the **pond**, he will be enriched with many auspicious marks and meritorious qualities

(11) By seeing the **Ocean**, he will be the omniscient.

(12) By seeing the **throne**, he will be the great teacher of the universe and will gain its kingdom.

(13) By seeing the **empyrean plane** (Vimāna), he will arrive from the heavens to be conceived

(14) By seeing the **abode of Nāgendra,** he will have the vision of the clairvoyance.

(15) By seeing the **glittering heap of gems**, he will be the treasure house of superb qualities.

(16) By seeing the **smokeless fire**, he will be burning the karmic fuel by self

In addition, the entry of the bull in your mouth in dream means that the Venerable Tīrthankara will be embodied in your womb.

The queen-mother is thrilled with pleasure by listening to the interpretation of her dreams. At the time of conception, the Lord Venerable transmigrationally arrives from the heavens and stands located in the womb of the mother like a gem in the cavity of an oyster shell There are certain signs appearing in the abodes of all the deity-lords of heavens. They interpret them as the indication of the conception of the Venerable They come to the city of the parents of the Tīrthankara and circumambulate the city and offer their bowings to the parents of the Tīrthankara They celebrate the occasion in many ways through the festivity of music and dances and return back to their heavenly abodes From this time onwards, six virgin female divinities (Dikkumārīs) named Śrī, Hrī, Dhṛti, Kīrti, Buddhi and Laxmi live with the mother to serve her all the times with the command of the lord of heavens (Indra). They try to keep the mother always happy through eulogies, religious discourses and other pleasing activities.

As soon as the Tīrthankara is born, the seats of lords of divinities (Indras) begin to tremble Their crowns are automatically bent. There is flower-showers from the wish-fulfilling trees. At that time, the sounds of (i) bells, (ii) roaring of lion, (iii) kettledrums & of

(iv) conches start in the heavenly abodes of empyreans (Kalpavāsī), astrals, peripatetics & mansional deities respectively. On the basis of these phenomena, the deities learn the birth of the Tīrthankara. There is a wave of glee around the three parts of the occupied universe on the occassion of the birth of the Tīrthankara.

On the command of the Indra, all the four-fold deities and their armies come out of their heavenly abodes. The Saudharma Indra and his wife-Indrāṇī ride on the Airāvata elephant (having a size of one lac Yojanas) and come to the city of the birth-Ayodhyā and circumambulate it three times. Indrāṇī brings the child Jina from the maternity room. The Indra has a sacred sight of him. He takes him into his lap and gets him seated on Airāvata elephant and moves for Sumeru mountain. At that time, there are festivities of music (by crores of musical instruments) i.e. singing and dance, making the alround atmosphere auspiciously gleeful.

On reaching the top of Meru mountain, the Indra enthrones Lord Jina on the Pānduka rock located in the north-east (Īsāna) direction on the Meru mountain. The Indra, then, anoints the Jina through thousands of sacred waterpots from his thousands of proteated hands. The Indras and all other deities earn the excellent sacred karmas through this eulogy and anointing of the Lord Jina.

Afterwards, the consorts of Indras also anoint the Jina and adore him with excellent dresses and ornaments. The Indra also celebrates the naming ritual there. Afterwards, he brings the Lord Jina to Ayodhya and hands him over to his parents. Then, he has the festivity of frantic dancing (Tāndava) and offering of worship to the Jina parents. He appoints many divine-youths of the same age and dress to serve the child Jina and then he & other deities leave for their heavenly abodes. The Jina does not drink the mother's milk but he grows by sucking the nectar from his own thumb. This nectar is established there by Indra.

In his early age, the child Jina is always making his parents gleeful through his gentle smiles and sporting on the gem-like sands with divine-children. The Jina has the three cognitions-Mati (sensory), Sruta (scriptural) and Avadhi (clairvoyance). Hence, he is the preceptor of all the (earlier) Jina literature and lord of the goddess of learnings-Sarasvati. He is, therefore, designated as 'the great teacher of the universe'. He does not, hence, accept anybody as his teacher. There are ten specific excellences (Atisayas) of the Jina since his birth. In his house-holder state, the Jina experiences the pleasure of all the materials brought from the heavenly gem-made baskets.

Whenever, the Jina has some cause of detachment from the world or he has a natural inclination for it, the Laukāntika devas (empyrean deities aboding the apex of the fifth heaven

and destined to be salvated in the next birth) come to him and eulogize for his detachmental attitude and express their devotion to him. The Jina sits in a palanquin brought by the deities and is carried over first by the Kings and, then, by the Vidyādharas. Later on, the deities carry the palanquin to the forest (place) of initiation (Dīkṣā). The Venerable Jina, then, plucks his hairs himself with five-fold fist-clenching, renounces all the possessions and gets himself initiated by pronouncing the words–"Om namah Siddhebhyah (Bowings to the Salvated)". The plucked hairs of the Jina are carried by the deities in the gem-baskets and they drop them in Kṣīra-ocean (milky ocean) with great respect The Venerable holds silence during his non-omniscient state (Chadma stage) after initiation, until he attains omniscience.

When the four destructive karmas (ghātiyā) are destroyed due to the effect of meditation, there is manifestation of omniscience (perfect knowledge) where three parts of occupied universe and non-universe and their contents are simultaneously & directly perceived in a moment The Jina moves 5000 D up in the sky on attaining omniscience On command from the Indra, the lord of wealth constructs the structure of holy assembly (Samavasaraṇa) The steps of the holy assembly begin from the height of one Hasta (~1.5 ft) from the ground There are twenty thousand steps which measure one Hasta (~1.5 ft.) each. These steps may be climbed by the blind, lame, children, old and patients in an Antarmuhūrta (48 minutes). The structure of the Holy Assembly, in brief, is as follows

First of all, there is an alround boundary wall named as Dhuli-sāla kota. After that there are four pride-subduing pillars (Māna-stambhas, with Jina images on the top) in four directions. There are water-ponds around these pillars. The ponds are surrounded by trenches full of clean water. Then there is a small garden (Latāvana) with climbing creepers. There is, then, the first Kota (boundary wall) Beyond this Kota, there are two music and dance halls (Nātyaśālās) on each of both the sides and in front. There is, then, the second forest of Asoka trees with compound wall (Vedikā) ahead There are, then, the rows of flags with second boundary wall Afterwards, there is the forest of wish-fulfilling trees with a compound wall (Vedikā) There is then, the Stūpas (domes) followed by the rows of houses. There is, then, the third boundary wall made of sphatika gems (quartz). There are twelve assembly halls of human beings, deities and saints inside this wall. There is, then, a seat on the top of which the omniscient Jina is seated The Enlightened Jina sits with his face in the East or North in the holy assembly round which there are twelve seating halls (in clockwise direction) capable of seating the members of twelve groups(ganas) in their respective order. (Please see the Holy Assembly in figure7 later in the text)

On attaining omniscience, there is a natural manifestation of ten excellences (Atiśayas) for the Venerable Tīrthankara. Similarly, there is also the manifestation of fourteen excellences

caused by divinities. The Jaina Lords also have eight auspicious attending emblems (Prātihāryas). Also, there is manifestation of the tetrad of infinities (Ananta Catuṣtaya). Thus, the Venerable Jaina Lord moves for quite a long time propounding His sermons.

In the end, he restrains all his activities (yoga-nirodha) and destroys the remaining four non-destructive (Aghatiyā) karmas. Later, he attains the abode of the salvated ones (Moksa). Siddhas enjoy the self based bliss there for infinite times. (Please see Table-2 in the end of the book for all the informations about 24 Tīrthankaras).

THE FIRST TĪRTHANKARA : VṚṢABHADEVA/ṚṢABHADEVA

How He Became Vṛṣabhadeva ? : His Earlier Births

There is a country named Gandhila in Videha region in the Western side of Meru mountain in this Jambūdvipa. This country is as beautiful as the heavens. There is always sunrise there in the form of Jina-deva. Therefore, there are no wrong faithed people (Mithyādrsti) at any time in this country. There is a large silvery mountain named Vijayārdha in the central part of this country. There is a beautiful city named Alakā in the North of this mountain. Atibala, a Vidyādhara was the king of this city. He had a faithful & devoted queen named Manoharā. They had a highly fortunate son named Mahābala. At a proper time, the king Atibala handed over the reigns of the kingdom to his son Mahabala with prestigious coronation and got himself initiated in a forest alongwith many Vidyādharas. The king Mahābala had four ministers who were very intelligent, far-sighted and affectionate. Their names were : (1) Mahāmati, (2) Sambhinnamati, (3) Satamati and (4) Svayambuddha. Out of them, only Svayambuddha was right-faithed (Samyagdṛsti) while the other three were wrong-faithed.

Once, the king was sitting on his throne in a festivity of his birthday. Many interesting programmes of dance, music and scholarly assembly etc. were also being held at that time. During that festivity, the minister Svayambuddha made vitally illuminating speech on Jainism with the desire of benevolence of the king. The materialist minister Mahāmati was incapable of understanding his speech. He, therefore, made a speech to establish the Cārvāka system and proved the non-existence of the soul (Jīva Tatva). The minister Sambhinnamati wished to prove the non-existence of the soul on the basis of the theory of knowledge-Vijnānavāda. He said that the knowledge is the only basic element and the rest is only a delusion or illusion. After him, the minister Satamati lectured and proved all the world as void on the basis of the theory of voidness (Sunyavāda). Presently, both of these theories are included in Buddhism.

After listening to all the three ministers, Svayambhuddha refuted their absolutist theories

on the basis of logic and scriptures (Āgama) and made them answerless by proving the religion of non-violence, having a nature of multiple-predications (Syādvāda). The king was pleased with his speech. After some time, the minister Svayambuddha went on a sacred trip to visit the natural (Akṛtrima) temples on Meru mountain On reaching there, he first circumambulated the temple and offered bowings many times with devotion and worshipped the Jinas there Gradually he made sacred visit to the natural temples located in Bhadra-Śāla forest etc and later sat in the temple in the Saumanasa forest. While sitting there he suddenly saw two sky-moving (a prodigy) saints named Ādityagati and Arinjaya, who had come from Videha region Both the saints were the main swans of the pond of the holy assembly of the Venerable 'Yugmandhara' The minister rose from his position, circumambulated them, eulogised them and offered worship to them He, then, asked them, "O Lord, the king of Vidyādharas-Mahābala is my Lord I want to ask whether he is liberatable (Bhavya) or non-liberatable (Abhavya) Will he have faith in Jaina precept, preached by me to him, in same way as validated by logic ?" The clairvoyant saint-Ādityagati told him," O liberatable, your Lord is liberatable only. He will believe on your words and he will be the first Tīrthankara in the Bharata Kshetra of Jambudvīpa in his tenth birth from now I will tell you about his pre-birth "

"There is the town of Simhapura in the country of 'Gandhila' in the Videha region in the western side of Meru mountain in Jambūdvīpa Śri-sena was the king of that kingdom His queen was Sundarī They had two sons named Jayavarmā and Śrivarmā. Looking at the capability and due to affection, the father king handed over the reigns of the kingdom to his younger son - Śrivarma It pinched his elder brother, who became detached from the world and got himself initiated by the saint preceptor Svayamprabha He began undertaking austerities and when, once, he saw Mahīdhara Vidyādhara moving in the sky, he developed a desire to be Vidhyādhara in the next birth At the same time, he was bitten by a snake and died. After that, he is reborn as Mahābala who is your Lord today He has seen two dreams tonight You go and interpret these dreams and tell him about his pre-birth He is going to have a good fortune "

After listening to the pre-birth of Mahābala and command from the saint, the minister Svayambuddha returned to his capital and said to the king "O Lord, the dream you have seen that your three ministers have put you in the mud (of wrong-faith) and I have raised you and got you seated on the throne - indicates that you have been relieved from the bad effect of wrong-faith (Mithyātva) and you have taken the shelter in Jainism In the second dream, you have seen the dying fire-flame. It indicates that your life-span has to last for one month only You will be a Tīrthankara in the tenth rebirth from now."

The minister told all the story to Mahābala as narrated by the saint. On hearing all this, the king Mahābala handed over the reigns of the Kingdom to his son Atibala and went to the

Siddhakūta temple where he worshipped the Siddhas, abandoned the four types of foods (Solid edibles, Tasty materials, Semi-liquids & Drinkables/ liquids) and undertook the vow of holy death with the assumption of his saint-preceptor as witness. He died with virtuous meditation and took rebirth as the empyrean Lalitānga in the Srī-prabha heavenly abdoe of the heaven of Aisāna When his life-span there had to last for Prthaktva palya (3-9 payla), he got one more goddess named Svayamprabhā. The empyrean Lalitānga had more affection towards her in comparison to other goddesses. When the garland of this empyrean started fading, he knew about his imminent death. He became sad. Many empyreans addressed him about this phenomena. As a result, the empyrean worshipped the Jina temples and the Jina images of the heavens of Acyuta for 15 days. After worshipping, he sat under the Caitya Vrksa (A holy tree with Jin-idols) and began pronouncing loudly the great incantation of Namokāra Mantra. He died there with the vow of holy death.

There is a country named Puskalavatī in the Videha region in the east of Meru mountain of Jambūdvipa. One of its town is Utpalakhetaka. Vajrabāhu was the king there who had Vasundharā as his queen. They gave birth to a son named Vajrajangha who was Lalitanga empyrean in his pre-birth.

On the other hand, after the death of her empyrean husband Lalitānga, his faithful goddess Svayamprabhā felt very sad but she engaged herself in Jina-worship for six months. She died with the vow of holy death while memorising the five Supreme souls (Paramesthis) under the Caitya Vrksa in the Jina temple in the east of Saumanasa forest there. She was reborn as the daughter named 'Śrimati' of the king Vajradanta (and the queen Laxmimati) who was the king of the city of Pundarīkini of Videha region. In due course of time, Vajrajangha and Srimati were married together. They gave birth to 49 pairs of sons i.e. ninety eight sons. At a proper time, all of them got initiated along with their grandfather. At a later date, the father of Srimati-Cakravarti Vajradanta also coronated his small grandson Pundarika and handed over the reigns of kingdom to him. He later got initiated with his son.

Sometimes later, the mother queen Laxmīmatī invited his daughter and son-in-law to come to her. Both of them were on their way to the city of Pundarikinī. They had a halting camp in a forest in the way. During this halt, the two sky-moving saints named Damadhara and Sagarasena came to them. Both the saints had resolved to take their food (Āhāra) only in the forest. Vajrajangha and Śrimatī offered them food with nine-fold devotion (Navadhā Bhakti) and in the prescribed procedure. This resulted in five types of wonders (Pancaścarya Vrsti) from the sky. Later on, they learnt from their attendant that both the saints were their last pair of sons. Both of them, then, listened their pre-births from the saints and learnt the essence of religion. They also heard the pre-births of nearby sitting animals - mongoose, tiger, monkey

and boar. The saints also told them that you will be the first Tīrthankara named Vṛṣabhadeva in the eighth rebirth from now and your queen will be the king Śreyānsa Kumara (who will offer food to you).

Once, Vajrajangha was sleeping in his sleeping room alongwith his queen. The attendants had incensed the room but they forgot to open its windows in the night This led their throats to be obstructed with the smoke and both of them died. It was a wonder that even the material of enjoyment became the cause of death. Due to the effect of offering of food to the saints, they were reborn as enjoyment landers in Uttarakuru which is the maximal land of enjoyment Those mongoose etc. nearby animals also were reborn there because of their watching & praising the Āhāra of saints.

Once upon a time, two sky-moving saints came to the land of enjoyment and began to preach on religion (Samyagdarśana) to Vajrajangha Ārya and Śrimatī Āryā. The senior saint said, "O Ārya, you take me as the reincarnation of your minister (in earlier birth) Svayambuddha When you were Mahābala, I made you the believer of the Jaina faith ". Both of them, then, accepted the right faith When they died, they became the empyreans 'Śridhara' and "Svayamprabha' in the Aiśāna heaven. It means that Śrimatī got released from her mode (paryāya) of female and took rebirth as a male empyrean due to the effect of righteousness (Samyaktva). One day, the empyrean Sridhara asked the Omniscient Prītinkara (who was Svayambuddha in his earlier birth) in His holy assembly, "O Lord, where are the three other persons who were my ministers when I was in the birth of Mahābala ?" Bhagavāna said, "The two of them, Mahāmati and Sambhinnamati have taken birth in the Nigodas (general body plants) and Śatmati has gone to hell " The empyrean "Śrīdhara', then, went to the hell and addressed the infernalised Satamati There is no question of addressing the living beings in the Nigodas

There is thecountry of Mahāvatsa in Pūrva-Videha in Jambūdvīpa. It's Susīmā city was ruled by the king Sudrsti who had the queen Sundaranandā The empyrean 'Sridhara' was reborn as their son named 'Suvidhi' At a later time, the empyrean Svayamprabha (the jīva of Śrīmatī) was also born as the son of Suvidhi and his queen Manoramā. In other words, the soul of Vajrajngha became the king Suvidhi and the soul of Srimati became his son. After sometime, the king Suvidhi got initiated and was reborn as Indra in Acyuta heaven. His son Keśava also got initiated later and was reborn as Pratīndra (Indra-equivalent) in the Acyuta heaven

The above Acyutendra was reborn as a Cakravarti named Vajranābhi as a son of the king Vajrasena and queen Śrīkāntā in the city of Pundarīkiṇī of the country of Puskalāvatī in Pūrva-Videha region of Jambūdvīpa. After sometime, the Pratīndra Kesava was also reborn as Dhanadeva, son of the businessman Kuberadatta and his wife AnantamatĪ in the same city The

father of Vajranābhi was the Tīrthankara and he himself was a Cakravarti. He won over the six sections of the land through his 'Cakra-ratna' and enjoyed the pleasure of universal kingdom for long. Sometimes later, he learnt the nature of rare "Ratnatraya" (Right faith, knowledge & conduct) from his father and handed over the reigns of the kingdom to his son Vajradanta and got initiated to Jina order in the holy assembly of the Tīrthankara Vajrasena alongwith 16000 crowned kings, one thousand sons, eight brothers and Dhanadeva. Sometimes later, he earned the karmic nature of Tīrthankaraship while introspective reflections on sixteen factors in the proximity of the Tīrthankara. He acquired the eleventh spiritual stage (gunasthāna) due to the purity developed through meditation. He descended down after an Antarmuhūrta (less than 48 minutes) and again ascended to the subsidential ladder, and as the life ended he was reborn as Ahamindra in the empyrean abode of Sarvārthasiddhi. This Ahamindra will complete his life-span there and will be reborn as the first Tīrthankara named as 'Vṛsabhadeva'.

THE VENERABLE LORD VṚṢABHADEVA / ṚṢABHADEVA

There was the king Nābhirāja who had the queen Marudevī who was like the wife of Indra in her qualities of form, beauty, shine, radiance and splendour etc. During the marriage of Marudevī, the Indra catalysed many empyreans to celebrate the occasion with high splendours. At that time, it was only the king Nābhirāja who was the highest in fortunes and Marudevī was the most fortunate. Who can compare with those people who will have Lord Vṛsabhadeva as their son ? In those times, the couple was enjoying the best of the sensual pleasures and they looked like showing the prosperity of the lands of enjoyment which virtually disappeared in their times.

Construction of the City of Ayodhyā

When the wish-fulfilling trees disappeared totally, the Indra (Lord of deities) constructed the city of Ayodhyā in the place adorned by the presence of Nābhirāja and Marudevī. The people living in scattered places were inhabited in that city by the empyreans. They constructed all kinds of facilities useful to them. The heavenly deities constructed a royal palace in the center of the city. It was competing the heavens in all respects. It was associated with all kinds of splendours. Some early texts like Harivansa Purāna (p 146) has also written about this city,

"There arose a royal palace on the ground in place of earlier palace based on wish-fulfilling trees. The name of this palace of the king Nābhirāja was 'Sarvatobhadra'. Its pillars were made of gold, its walls were composed with varied kinds of gems. The palace was adored with the garlands of topaz (Pukharāja), coral (Mūngā) and Pearls (Motī) etc. The palace had eighty one sections (storeys) and it had a boundary wall, small water tank (Vāpikā) and many gardens

Owing to the influence of the Patriārch Nābhiraja, this palace was the only one decorated and surrounded with many kinds of wish-fulfilling trees. It was located in the center of the city on the earth

The king Nābhirāja had the chief-queen named Marudevī She was born in a high family of pure lineage and she was as beloved of Nābhirāja as the wife of Indra is beloved to him. The city of Ayodhyā was situated in the country of Sukauśala and it was known as 'Sukauśalā ' also on the name of the country. The city had many revered, educated and highly civilised citizens. That is why, it was also called 'Vinītā' (Courteous). This capital of Ayodhyā was highly well-known and it showed a radiance of the central part or navel of a big country The city was looking like a pilot city for the imminent period of the land of action through its palaces, ramparts (Vapra), boundary walls and trenches.

Sometimes afterwards, the empyreans assembled and performed Punyāha Vācana (an auspicious activity) on an auspicious day, auspicious moment (Muhūrta), auspicious planetary conjunction and zodiac by holding a ceremony with a grand pleasure It is after this ceremony on this day that the king Nābhirāja along with her queen Marudevī began to reside in the city of Ayodhyā with pleasure The Indra also offered his worship with anointing ceremony to both of them assuming that the omniscient lord Ṛsabhadeva will take birth in their home

Conception (Descent into Womb) of the Venerable Lord Vṛṣabhadeva

The empyreans began showering the rains of gems from the skies after learning that the Lord Vrsabhadeva will descend here from the heavens and will be conceived after six months. The Indra commanded his deity of wealth (Kubera) and showered the streams of the best of the gems like beryl (Harin-mani), saphire (Indranila mani) and ruby (Padmarāga) etc in the court-yard of the palace of the king Nabhirāja Thus, there has been the rains of gems for fifteen months starting from six months before the conception and ending at the time of birth of Vṛsabhadeva nine months later

Sixteen Dreams of the Mother

One day, while sleeping the chief queen Marudevī saw the following sixteen dreams at the last Prahara (3-4 a.m) of the night which indicated the birth of the Jina Lord Vṛsabhadeva They are as follows-

(1) Airāvata elephant - An excellent son will be born

(2) White bull - He will be the best and supreme in the world

(3) Lion	-	He will be possessing infinite power & strength
(4) Laxmi (goddess of wealth) seated on lotus seat being anointed with the golden sacred pitchers by the elephant.	-	He will be anointed by deities on the top of Sumeru mountain
(5) Two flower garlands	-	He will establish the true religious order.
(6) Full moon	-	He will offer delights to all the living beings.
(7) The rising sun	-	He will possess radiant lustre
(8) Two sacred pitchers of gold covered by lotus - leaf	-	He will attain many kinds of treasures
(9) Two fish sporting in a pond	-	He will remain happy
(10) A beautiful water-pond with lotuses	-	He will have many auspicious body-marks and meritorious attributes
(11) Deep ocean with waves	-	He will be omniscient
(12) An excellent throne made of gems	-	He will be the great preceptor of the universe and he will acquire the kingdom of world
(13) Heavenly abode shining with gems	-	He will be conceived by arrival from the heavens
(14) Nāgendra's (Lord of Snakes) Palace	-	He will be enriched with the vision of clairvoy ance
(15) Heap of gems shining with rays	-	He will be the treasure house of excellent meritorious qualities
(16) Smokeless fire	-	He will burn the karmic fuel.

After seeing the above sixteen dreams, the queen Marudevī saw that a bull with a golden yellow shine and with high shoulders had been entering into her lotus-like mouth signifying that Lord Vṛṣabhadeva would be incarnated into her womb

Later in the morning, the queen woke up by listening to the sounds of musical instruments

and recital of hymns. Though she got awake much before these sounds and hymns due to dreams, still the bards pleased the queen like the waking-up process through their musical eulogies etc. The queen was highly pleased. She took the auspicious bath, dressed & ornamented herself and went to her husband, saw him with reverence and sat beside him on half the royal seat. She, then, requested the king Nābhirāja seated on the throne, "O Lord, I have seen sixteen dreams in the last Prahara of the night today."

She told all the dreams and requested, "O Lord, please interpet these dreams for me." The king Nābhirāja learnt the meaning of those dreams through his clairvoyance and told her as shown in front of each dream earlier. The queen Marudevi was very much thrilled and pleased by listening to the explanation of the dreams from the king Nābhirāja.

The third spoke of plentitude-cum-penury of this devolution epoch was to last for 84 lac Pūrvas, 3 years and 8.5 months, when Vajranābhi Ahamindra completed his life-span in the empyrean abode of Sarvārthasiddhi and transmigrationally arrived in the womb of the queen Marudevi (i.e. was conceived by her) in the constellation of Uttarāsadha on Āṣādha kṛṣṇā Dvitīya (the second day of the dark half of Āsādha i.e. June-July). He got seated in the womb without any obstruction like a pearl in the cavity of the oyster shell. At the time of his conception, there were certain signs in the heavenly world (as described earlier) which indicated the deities about the conception of the Venerable. They came there, circumambulated the city of Ayodhya thrice and offered their bowings to the parents of the Venerable. The courtyard of the king Nābhirāja got full of deities. The Indra of Saudharma heaven along with other empyreans celebrated the occassion of auspicious conception through many kinds of festivities like music and dances etc. After the festivities, they offered their veneration to the parents in the form of worship and went to their heavens. The Dik-Kumārī goddesses began serving the pregnant mother from the same day on the commands from Indra. During their service, these goddesses, first of all, purified the mother's womb by sacred divine materials brought from the heavens. Though the mother was naturally serene and devoid of menses, faeces and urines, still the goddesses purified her. Out of these goddesses, (1) some carried the eight auspicious emblems (Mangala Dravyas) before her, (2) some offered the betels for chewing, (3) some caused her to take bath, (4) some adorated her with dresses and ornaments, (5) some formed an auspicious square space (Mangal Cauka), (6) some sprinkled sandal water on the ground, (7) some offered homage by waving of lamp circularly before her (Āratī) and (8) many goddesses fastened sacramental and protective thread on her wrist with pronounciation of incantational letters. These goddesses began pleasing the mother through specific literary and religious meetings. They also used to have many mystical questions and puzzles. The mother Marudevī also caused the goddesses to be wonderstruck by solving the puzzles and explaining the meanings of even the most difficult words immediately. The Venerable Vṛṣabhadeva did not cause any trouble for the

mother despite being situated in her womb. Though the lean stomach of the mother Marudevī remained adorated on the upper part of her belly with three folds (Trivali), still the foetus grew gradually. All these were the effects of the miraculous power of the Venerable. There was neither any dislocation in the stomach of the mother, nor there was blackening of the foreparts of her breasts Her face did also not become white. All these effects were just like a wonder

Situated in the purified womb of the mother, the Venerable Vrsabhadeva was enriched with three kinds of knowledges-sensory(Mati), scriptural (Sruta) and clairvoyance (Avadhi) leading to his purified inner-self, looked so gracious as a unwavering lamp placed in a house made of quartz crystals The wife of Indra, sent by the Indra himself, also served secretly the mother Marudevi to annihilate own sins The mother Marudevī did not offer bowings to any one but all the people of the world bowed to her like the goddess Sarasvati (goddess of learning) and the excellently gracious phases of the moon whom everybody offers bowings but they do not bow before anyone What more can be said on this point ? It is all to say here that Marudevi was the mother of Vrsabhadeva who was to systematise the order in the Land of Action (Karmabhumi) after the lapse of the Land of Enjoyment Virtually, he was the creator of the universe and so his mother was the mother of the universe.

Birth of the Venerable Vṛṣabhadeva

After the passage of nine months, the mother Marudevī served by the goddesses like Sri, Hri and others, gave birth to the Venerable Vṛṣabhadeva on Caitra Kṛṣṇa Navamī (the ninth day of the dark half of Caitra i.e March -April) at sunrise when there was the constellation of Uttarāṣādha and the planetary conjunction of Brahma The Venerable was graced with three kinds of knowledges (as pointed out above), he was the only Lord of the three parts of Universe and was enriched with high attributes (like an old man) and extreme & exceptional brilliance in the world At this point of time, there was cleanliness & purity around all the directions All the people were highly pleased The existing wish-fulfilling trees showered flowers naturally There was gentle blowing of cold and good smelling air all round There were ringing of musical instruments like large kettle-drums and tymbals etc. in the heavenly abodes without any efforts The seats of deities began suddenly vibrating and their diadems got automatically bowed as a salute There were sounds of ringing of bells in the abodes of empyreans (Kalpavasīs), sounds like roaring of lions in the astral abodes, drum sounds in the peripatetic abodes and conch-sounds in the mansional abodes On the basis of the vibration of his seat, the Indra also knew the birth of the Tirthankara sun through his clairvoyance. He got off from his seat and offered his bowings with devotion to the Venerable indirectly

Arrival of Indra

On learning the birth of the Venerable Lord, the Indra of Saudharma heaven, accompanied by his wife and a train of empyreans, rode on the Airāvata elephant of one lac Yojana in length and breadth and moved towards the place of his birth On being commanded by Indra, a seven-component army of elephants and horses etc and Sāmānika (like Indra in power but not authoritative), Trāyastrinśa (like ministers or priests), Pārṣada (like courtiers) etc all types of categories of empyreans also began moving surrounding him All kinds of deities and their Indras were coming there by riding over their heavenly Vimānas (space-crafts) & conveyances pronouncing the word 'Jaya, Jaya' (Victory to the Lord) whose sound was pervading all the skies. The Indra of Saudharma heaven surrounded by his train of empyreans reached the city of Ayodhyā after circumambulating it thrice.

Bringing out the Jina Child from Delivery Room

The wife of Indra entered the delivery room with great festivity and saw with pleasure the Jina-infant and his mother Marudevī. First of all, she circumambulated the Jina-infant many times and offered her bowings to him She eulogised the mother of Jina in various ways and made her under illusory sleep keeping own identity as secret She kept an illusory child before her and took the radiant, Universe-preceptor, the Venerable Jina by her hands and got highly pleased. She touched the body of the Jina-infant repeatedly and earned high sacredness (puṇya) to destroy her mode (paryāya) of female While the wife of Indra was moving with the radiant sun of Jina-infant in her lap, many Dik-Kumārī goddesse were also moving ahead of her carrying the eight-fold auspicious emblems They were looking like the super-attainments or prodigies of the Venerable Lord. The wife of Indra felt herself fully accomplished by this act and handed over the Jina-infant to the Indra with great reverence.

Movement of Indra to Meru Mountain with the Venerable Lord in His Lap

The Saudharma Indra was not satisfied by seeing the charming beauty of the Venerable, though he eulogised him in many ways and was feeling pleasure with the Venerable in his lap He, therefore, proteated thousand eyes for himself and saw the beauty of the Venerable. He, then, raised his hand to indicate others to move fast to go to Meru mountain The deities, then, sounded auspicious slogans "O Lord, you be victorious, you be enriched etc " The sloganeering was so loud that all the directions became deaf-like. While moving through skies, the deities were celebrating festivities of many kinds like singing hymns, dancing and music etc The Venerable was sitting in the lap of the Indra of Saudharma heaven The Indra of Aiśāna heaven was serving the Venerable by holding divine white parasol (Chatra) over the child The Indras

of Sānatkumāra and Māhendra heavens were gently waving the white Camaras from both the sides. The Camaras (fly-whisks) were as white as the Milky ocean (Ksira-Sāgara). Seeing the splendour of the Venerable at that time, even the wrong-faithed deities presumed the Indra as authentic and began believing in the rightful Jaina path of salvation. To go to Meru mountain, the steps of blue gems were constructed which were looking so gracious as the sky has transformed itself in the form of the steps out of devotion. Gradually, the Indras and the deities reached one lac Yojana (Y) or 40 crore miles high Meru mountain after crossing the astral world

Birth Ceremony of the Jina-Child on Pānduka Śilā (Pānduka Rock)

First of all, the Indra circumambulated the Meru mountain alongwith other deities with great affection Later, he got the sun-like Jina-child seated on the Pānduka rock situated in the north-east (Isāna direction) in the Pānduka forest This rock is very sacred. It has a half-moon shape and it is 100 Y in length, 50 Y in width and 8 Y in height. There is an excellent throne for the Venerable Jina in the center of the rock There are two splendid seats on both the sides of the throne for the Indras of Saudharma and Aisāna heavens All the deities got seated properly there surrounding the Pānduka Silā so that they could see the splendour of the festivity of birth of the Jina child The army of deities also stayed in the Pānduka forest and above the upper part of the Meru mountain in the courtyard of the sky

Now, the Indra of Saudharma heaven got ready to anoint the Venerable Jina child seated on the throne kept on Pānduka Śilā. He seated him facing east At that time, the whole sky was pervaded by the sounds of kettle drums played by the deities The goddesses began dancing The deities had constructed a big hall (mandapa) there, where all the creatures of the universe could sit together without obstructing each other The hall was decorated with the variety of smelling garlands of flowers supplied through the wish-fulfilling trees

After the initial ritual, Saudharma Indra lifted the first sacred pitcher smeared with sandal paste for anointing the Jina child and the incantationist Aisāna Indra lifted the second sacred pitcher for the same purpose Those sacred pitchers were 8 Y (64 miles) deep, 1 Y (8 miles) wide on top (mouth) and 4 Y (32 miles) wide in the middle They were golden. These sacred pitchers were full of water of the Ksīra Sāgara brought by the deities from there. The pitchers were having garlands of pearls hanging on their throat and they had been made graceful by sandal - smeared Aśoka twigs. The Indra proteated one thousand arms to lift all the sacred pitchers and began anointing the Jina-child with all the pitchers simultaneously When the Indra dropped the first stream of anointing water with slogans (utterances) of Jaya, Jaya, (Victory or Glory be to the Lord), the other crores of deities also shouted the same slogans which filled the skies Afterward, all other Indras also anointed the Jina child simultaneously with water

filled in golden pitchers. The anointing of Jina-child at that time was looking like the water of many rivers like Ganga and Sindh etc. togetherly falling on his head. Though the Venerable was newly born, but he was steady and non-vibrating like Meru mountain during the anointment The water flowing on ground from the Meru mountain after the anointing of the Venerable was looking like the fact that this flow of water of Ksira Sāgar was measuring the height of Meru mountain. The mountain was getting wettened by the water flow from its top to bottom and imaginations ran whether it is a mountain of quartz gems or it is the nectar reservoir

When the anointment was over with the pure water, the Indra started anointing the Jina-child with the water of fragrant materials. After completing this step, the Indra and other deities began reciting the hymns of world peace (Sāntimantra) with high sounds The deities first put on the sacred fragrant water (Gandhodaka) on their foreheads and later applied it to their whole body They kept the remaining of it to be carried over to the heavens. On completion of the ritual of anointing, the deities circumambulated the radiant Venerable and worshipped him with consecrated octad of substances like (1) water, (2) sandal, (3) unbroken rice grains (Aksata), (4) flowers (Puṣpa), (5) Naivedya (Edible dishes), (6) Dīpa (Āratī or lamp), (7) incense (Dhūpa), (8) fruits (Phala) alongwith with their composite (Arghya). May the Venerable with purified soul sanctify the whole world who was anointed by the Indra himself, who had a throne for being anointed at Meru mountain, who had the goddesses as dancers, who had deities as his attendants, who had a water pan to have bath in the water of Kṣīra ocean & who had been anointed on supreme Sumeru mountain

Afterwards, Sacī Indrāṇi began to dress up and put on ornamentation on the Venerble Vrsabhadeva First she wiped out the water drops on his body by the soft towel, made the tilaka (an auspicious red coloured mark) on his forehead and ornamented him with garlands, crown, ring (in finger), armlet, bracelet and girdle on waist etc and with divine clothes The Indra could not seem to be satisfied himself on seeing the beauty of the ornamented Venerable and so he proteated thousands of eyes to see him All the deities also felt their lives fortunate by seeing his beauty with their unblinking eyes. Afterwards all the deities and Indras eulogised the Venerable Lord in many ways.

Later, the Indra along with other deities carried the ornamented and gracious Jina-child and entered the highly gracious house of his father Nābhirāja. He got him seated on the throne made by the deities in the courtyard of the house and made the parents happy The Indra worshipped & offered homage to them with garlands, ornaments and precious clothes They praised the parents through recital of many hymns and said, "O revered ones, today this house has become sacred like a Jina temple for us You are the parents of the Lord of the three worlds, the first Tīrthankara (of this epoch). Hence, you are the parents of all the three worlds" Thus, the

Indra handed over the Venerable to them with many kinds of eulogies. The parents also publicly celebrated the festivity of the birth of the Venerable in this city with the citizens again. The gleeful festivity in the city of Ayodhyā was also of the same level as that held on the Meru mountain The residents of the inner part of the palace of the king also participated in this festivity.

On seeing the festivity of the citizens and their glee, the Indra began to play a drama named 'Ānanda' (Joy) to express his own sentiments of joy. The earth as a whole with its mountains and oceans in the three worlds was the theatre The Indra himself was the chief dancer The best of the men like the king Nābhirāja and others were the spectators of the drama The (future) world-teacher and the Venerable Vṛṣabhadeva was the adorable Lord of this drama The objective of the drama was to accomplish the three supreme Puruṣārthas of religion, riches and desires and to acquire liberations of the nature of supreme bliss The Indra, first of all, played the scene of decent of the Venerable in the womb (conception) in the drama accomplishing the three kinds of supreme Puruṣārthas Later, he played the scene related with the birth and anointment (at Meru) of the Venerable He, later, played many scenes depicting the ten pre-births of Mahābala etc of the Venerable and also many other dramas Later, the Indra recited benedictory prologue (Mangalācarana), threw handful of sacred flowers (Puṣpānjali) around and started frantic dancing (Tāndava Nṛtya) The deities were pleased with this show and they showered flowers from the skies out of devotion Crores of musical instruments began sounding simultaneously The Kinnara goddesses began singing auspicious songs The king Nābhirāja alongwith Marudevī was highly wonder-struck by this amazing dance. They were highly pleased with the commendations made by the Indra.

Naming Ceremony

The Venerable Lord is supreme in the world and he will shower rains of the nectar of religion beneficial to the world. Knowing this, the Indra gave a meaningful name of Vṛṣabhadeva to him. Later, many other names were also given to him like 'Purudeva', 'Ādinātha', 'Ṛṣabhadeva' and so on.

When the naming ritual was over, the Indra commanded many divine youths of same age, beauty and dress to serve and play with the child Jina Similarly, he commanded many goddesses to live with child Jina for his proper caring in bathing, dressing, ornamenting and playing Later, the Indra and his company went to their respective abodes

Childhood of the Venerable Vṛṣabhadeva

In the first days of childhood, the Venerable Vṛṣabhadeva, sometimes, had gentle smiles Sometimes, he made his parents gleeful with his slow and zigzag walking on the gemmed

earthy ground and playing with the divine children on the gem-dust.

(1) He possessed the three kinds of knowledges—sensory, scriptural and clairvoyance since birth and therefore, He was the realiser of the state of the world

(2) He was preceptionally proficient in all the scriptures.

(3) He was the only master of the goddess of learning (Sarasvatī)

Because of all this, he became the preceptor of all the world. His body was extraordinary like the heated gold and it was devoid of faeces, urine and sweating. His body had white blood like the milk. He had the supreme symmetrical (Samacaturasra) configuration and supreme adamantine wrapped and nailed bone-joints (vajra-vṛṣabha-nārāca Sanhanana). His body had acquired the supreme stage of beauty and fragrance. It was enriched with 1008 omens and incomparable strength. The Venerable spoke highly beneficial and elegant words. He did not drink the mother's milk (breast milk) but he drank the nectar, established in his hand thumb by the Indra He grew gradually by sucking his thumb

The ultimate-bodied Venerable had a life-span of 84 lac Pūrvas. There were 108 omens like Srivrkṣa (an auspicious tree), conch, lotus and Svastika (a four-armed auspicious symbol) on his body along with 900 marks & symobls like Masūrikā etc. It means that the 1008 omens (108 + 900 as above) were gracing the body of the Venerable Gradually, the childhood of the Venerable was spent with happiness arising through enjoying the varied & best consumable and mutiple-consumable materials provided to him by the divinities.

Divinely-supplied Foods, Clothes etc. for the Venerable Lord

All the articles for the Lord like soft bed, soft seat, clothes, ornaments, cosmetics, foods, conveyances and space-crafts etc. were made by the divinities According to Trilokasāra verses 521, 551 (p.446), there is an assembly hall named 'Sudharmā' in the north-east direction of the abode of the Indra of Saudharma heaven. There is the throne of the Indra in its centre There are Mānastambhas (vanity - subduing pillars) in front of this assembly hall. These pillars are 1 Y wide & 36 Y high. They are round with twelve sections in them There are many baskets hanging from these pillars through the chains of gems These baskets contain the clothes, ornaments etc to be worn by the Venerable. The Indras and other divinities bring all the commodities useful for the enjoyment of the Venerable from these baskets only

Marriage Ceremony of the Venerable Vṛṣabhadeva

When the king saw that the Venerable has become young, he thought to himself, "My son has a high inclination to establish the religious order. He will definitely get initiated after leaving all his royal possessions and going to the forest. Neverthless, I should think about his suitable partner on the basis of public insistence until there is a proper time for initiation." Thinking thus, the king Nabhirāja went to the Venerable with regards and told him, "O Venerable, I want to tell something to you. Please listen to me carefully. You are the Lord of the world. You should, therefore, serve the world. You are the Brahma-the creator of the Universe and you are the self-existent and self-begotten. We, the parents, are only instrumental in your birth. The public follows the great people, hence, O wisest of the men! you should think about marriage with the best of the girls. By doing so, the continuity of progeny will not be terminated and it will catalyse the growth of the religious tradition also. O Lord, I request you to follow the duty of marriage which makes the human race to continue. If you take me as your father-teacher in any way, you should not disobey my words."

On listening to these words of the king Nābhirāja, the Venerable smiled and accepted his words by pronouncing the word 'Om' (which conveys the meaning of consent, "let it be so"). It can not be said definitely whether this consent for marriage by the Venerable Lord, conqueror of the sensual pleasures, was the result of skillful speech of his father or his desire for the benefit of the public or it was the karmic destiny.

On listening to the consent of the Venerable Lord, the king Nābharāja with the permission of Indra, married him with two girls - Yasasvatī and Sunandā who had the best of the qualities and character. Both of these girls were the sisters of the kings Kaccha and Mahākaccha. The Indras held many festivities on the occasion of the marriage of the Venerable in which the deities also participated.

The Sons and Daughters of the Venerable Vṛṣabhadeva

Once upon a time, while the great queen Yasasvatī was sleeping, she saw the following dreams in the last Prahara of night. (1) Eclipsed earth, (2) Sumeru mountain, (3) the Sun associated with the moon, (4) Lotus-pond with swans and, (5) Waving sea. When the queen was awake in the morning due to auspicious sounds and songs of musical instruments, she went to her husband Vṛṣabhadeva and asked him about the effects of the dreams. When she learnt from him, "You will have a son who will be Cakravartī (universal monarch)," she was highly pleased. After nine months, Yasasvatī gave birth to a highly fortunate son. There were auspicious constellation and planetary confluence etc. at the time of his birth. It was the ninth day of the dark half of the month of Caitra (March-April). This son was the first Cakravartī (of this epoch) named Bharata.

Later on, there were ninety nine sons named Vṛṣabha-sena, Anantavīrya etc born to the queen Yaśasvatī. All of them were Carama śarīrī (ultimate-bodied) and great heros Yaśasvatī also gave birth to a daughter named 'Brāhmi'. The second wife of the Venerable Vṛṣabhadeva gave birth to the Venerable Bāhubali and a daughter named Sundarī. Bāhubali was the first Kāmadeva (cupid - like man) out of twenty four Kāmadevas. The Venerable Vṛṣabhadeva was gracefuly enjoying the life with these 101 sons and two daughters The Lord's parents-king Nābhirāja & queen Marudevī were also very happy. When the sons and daughters attained the proper age, the Venerable cultivated them with good qualities and undertook all the refinement rituals for them (Sanskārās). In the beginning of the era of the land of action, He graced all of them with many ornaments like necklace, bracelet and ring etc. on throat and chest etc

Studies of Brāhmī and Sundarī

Sometimes, the Venerable Vṛṣabhadeva was sitting happily on his throne and was thinking about the preaching of various types of arts and learnings While in this thoughtful mood, both of his daughters, in beautiful dresses came to him and offered their regards to him. The Venerable also got them seated in his lap with great affection and blessings. He caressed them with his hands and began enjoying amusement with them. Later on, he asked them to make efforts for studying arts and learnings He said, "This is the proper time for your studies " After saying so, he blessed them and installed his mentally thought Śrutadevatā (scripture-god) on the wide golden plate with respect He recited a benedictory prologue-"Siddham Namah" (Bowings to the Salvated ones) and asked Brāhmī to write alphabets (A, Ā etc) correctly after writing them with his right hand This alphabet system is known as 'Siddha mātṛkā' (Accomplished alphabets or syllables) which has a two-fold nature of vowels and consonants It serves the basis of all learnings The Venerable, then, wrote ikāī-dahāī i e 'one (1), ten (10) etc ' from his left hand and instructed Sundarī to write these numbers of Mathematics There is neither any scripture nor any learning without Vanmaya Hence, the Venerable, in the first instance, taught them all about it The group of three-grammar, metrology and figures of speech forms the Vanmaya (the whole scriptures) The grammar composed by the Venerable was highly detailed which contained more than one hundred chapters The Venerable taught the alphabets first to his daughter 'Brāhmī' and that is why the script is called 'Brāhmī' script even today Both of these daughters became qualified to be reincarnated as the goddess of learning 'Sarasvatī' after studying all the learnings by the grace of their father.

Studies of the Bharata etc. Sons of the Venerable

Similarly, the Venerable Vṛṣabhadeva, the Lord of the Universe, made his Bharata etc sons full of reverence and taught many kinds of learnings and disciplines based on established tradition to them. He taught them many subjects and the texts like economics, dance and drama,

painting, architecture, artisanship, sexology, Āyurveda (Science of Life-span), gemology and mystical diagramology and the like. What could be said more about it ? The Venerable taught them all the subjects useful for the people. This way, a large span of time was spent in the householder's life of the Venerable while enjoying all kinds of pleasures alongwith his wives, sons and daughters. Thus, the first phase of life (youthhood) of 20 lac Pūrvas was completed by him.

Due to the passage of time, the power of the wish-fulfilling trees and various types of medicines (Mahausadhi, Dīptausadhi etc.) was likely finished. The grains etc. useful for sustaining the livelihood of men and which grew without sowing, also became rare. The public became much worried due to the powerlessness of wish-fulfilling trees for supplies. With the desire of sustaining the life, they went to the king Nābhirāja who directed them to go to the Venerable Lord Vṛṣabhadeva. They went to him and requested, "O Lord of the Universe, we have come to you so that you could tell us the ways and means for sustaining our lives. Please make our lives secure."

The Venerable became compassionate on the people and thought to himself, "Those conditions have to be created here also, which are existing in the eastern and western Videha regions. It is only under these condition that the public may be secured. There should be the same system of six types of professions of warriorship, writing etc., same system of castes or clans like the Ksatriyas (Warriors) etc. and same type of social structure in the form of houses, and villages etc. The application of similar ways will make the life secure here. The wish-fulfilling trees have disappeared resulting in the current state of affairs i.e. the land of action. It is, therefore, proper to earn the livelihood by six kinds of professions like warriorship etc." (Please refer to Ādipurāna, verses 143-44, chapter 16, p 350).

Later, as soon as the Venerable Lord remembered Indra, he instantly appeared alongwith his attending deities. He classified the society as below for the livelihood of the people. He performed the first auspicious act to construct a Jina temple in the centre of the city of Ayodhya on an auspicious day under excellent astral and planetary conditions. He, later, gradually constructed four other Jina temples-one each in the four directions of east, west, north and south of the city. He also created the great countries like Kosala etc., cities like Ayodhyā etc., forests and 'large and small' villages with boundaries. The capital Ayodhyā was looking graceful by the fort, surrounding walls (Prākāra), trenches (Parikhā), city - entry gates and attics etc. Due to the proper divisions of city and villages, the Indra was meaningfully designated as "Purandara" (City maker). At the end, he got the people inhabited in the villages and cities and felt the accomplishment of his duties. Later, he sought permission from the Venerable to leave for his abode and went away.

Teaching of Six Professions by the Venerable

As per Ādipurāṇa, chapter 16, verses 179 (p 362), the Venerable Vṛṣabhadeva said that the following six professions are the means of livelihood of the people:

(1) **Asi** (Using weapons for protecting purposes)

(2) **Masi** (Writing)

(3) **Kṛṣi** (Agriculture)

(4) **Vidyā** (Learnings)

(5) **Vāṇijya** (Commerce)

(6) **Śilpa** (Arts and Crafts)

It was proper for the Venerable that he taught the six professions as means of livelihood for the people because at that time he was the householder and attached with worldly activities (Sarāgi) and not detached (Vītarāgī) Infact, the teachings on worldly matters can be offered in the attached state only. Out of these six professions :

(1) to serve the society through protecting by weapons like sword etc is the 'Asi karma'

(2) to serve the society through writings is the 'Masi karma'.

(3) to serve the society through ploughing the land and sowing the seeds etc is the 'Kṛṣi-karma'

(4) to serve the society through learning and teaching scriptures and performing arts (music-dance etc) is 'Vidyā karma'

(5) to serve the society through trades and business is 'Vāṇijya karma'

(6) to serve the society through arts and handicrafts like painting etc. is 'Śilpa karma'.

During the same period, the first Lord of the creation (Ādibrahmā), the Venerable Vṛṣabhdeva established the three-caste system (on the basis of activities) which included the warriors (Kṣatriyas-protectors during calamities), tradesmen (Vaiśyas-businessmen) and menials (Śūdras, manual workers). All the activities related with marriages, relationship between castes

and mutual social behaviour of these three castes were done as per the advice of the Venerable Lord. All the means of livelihood, devoid of violence at that time, were initiated with the approval of the Venerable. Thus, the Venerable became designated as **'Kṛta-yuga'** (Creator of this Age) as he established the era of actions (Karmayuga) He was called as **'Prajāpati'** (Lord of the People), because he started the 'age of action' on the first day of the dark half of the month of Āṣādha He became known as **'Ikṣvāku'** (a lineage) because he advised the people to collect Sugarcane juice He could be called as **'Kāśyapa'** (a gotra) as he protected the spiritual power He was called **'Manu'** as he thought of the ways and means for the livelihood of the people He was also called the **'Kulakara'** or **'Kuladhara'** (Family founder or patriarch) because he established and managed the family system The people of that age called him by many names like **'Vidhātā'** (Creator of the world system), **'Viśvakarmā'** (Supreme architect of world) and **'Sraṣṭā'** (Creator) etc

The Coronation Ceremony of the Venerable Lord

After keeping up of the people happy for long time by the Venerable, the Indra and deities held a great festivity on the occasion of his coronation The anointing water for coronation was brought from the holy rivers like Gangā and Sindhu etc , small lakes like Nandā and Nandottarā etc and oceans like Nandīśvara, Svayambhūramana & Kṣīra Sāgara etc The anointing ceremony was commenced with golden pitchers along with singing of songs, playing musical instruments and dancing All the great kings including the king Nābhiraja also started anointing him together presuming that the best of men Vrsabhadeva was really capable to be coronated The citizens also anointed his feet by the Saryū river water through the cups of lotus leaves and earthen pots

The Indra, then, offered homage with circularly waving kindled lamps (Āratī) before him and clothed and ornamented him with materials brought from the heavens The king Nabhirāja coronated him with his crown saying, "The Venerable Vrsabhadeva is the Lord of all the great crowned kings " Later, the Indras and other deities staged the drama of 'Ānanda' (Enjoyment) as done previously and went back to their abodes The ruling period of the Venerable had a duration of 63 lac Pūrvas It was being enjoyed with his sons and grandsons.

Detachment of the Venerable Lord Vṛṣabhadeva

Once, while the Venerable was sitting on his throne in the centre of the large assembly hall, Saudharma Indra came there alongwith his divinities and nymphs He had brought the materials to be offered in the worship of the Venerable He got the singing and dancing commenced by the nymphs and musician deities. The Indra thought of how the Venerable will get devoid of attachments from the worldly sensual pleasures Accordingly, he appointed such a

nymph for dancing whose life-span was highly faded. The nymph was named 'Nilānjanā'. While she was dancing with high sentiments, emotions and tunes in the assembly hall, the lamp of her life-span got extinguished and she became invisible within a moment. Lest there may be interruption in merriment, the Indra proteated another nymph of the same form and dance continued as usual. Though the quality of dance was the same, however, the Venerable Lord could understand the difference between the earlier and present dance. Immediately, his attitude changed and he became detached with sensual enjoyments and developed desire for salvation and emotion of detachment. He began thinking to himself. "What a wonder ! This world is destructible. The riches are as unsteady as the lightning in the sky. All the youth, health and prosperity etc. are of the nature of emergence and evacuation". During these thoughts, his mind had been subdued by the purifications which looked like the companions of the goddess of salvation had come there in the form of twelve introspective reflections (Anupreksās). The Indra did know all these internal activities of the Venerable by his clairvoyance. At this time, the Laukāntika devas, the empyrean sages came down from the heaven of Brahmasvarga to applaud his detachmental attitude and offer worship for the auspicious occasion of his initiation to sainthood. These empyrean sages have eight categories : (1) Sārasvata, (2) Āditya, (3) Vanhi, (4) Aruna, (5) Gardatoya, (6) Tusita, (7) Avyābādha and (8) Arista. All these are the excellent among the empyreans and, therefore, they are called 'Devarsi' (empyrean sages). They are child-celibates, detached and proficient in eleven primary canonical scriptures (11 Angas) and fourteen pre-canons (14 Pūrvas) because of their studies and practices in their earlier birth. They reside at the end of the fifth heaven-Brahmasvarga and as a rule, they attain salvation in a single rebirth. These empyreans, first of all, offered their homage to the Venerable by worshipping with flowers of the wish-fulfilling trees and, then, they eulogised him with many hymns of meaningful senses for the occasion. These empyreans went to their abodes by accomplishing their mission and feeling as obliged by the Venerable.

In the meanwhile, the seats of the Indras began vibrating and they came with their vehicles and groups of deities and stayed in the sky alongwith their groups surrounding the city of Ayodhyā. Later on, the Indra anointed the Venerable with the water of Ksīra-Sāgara and dressed him with divine clothes and ornaments. The Venerable Vṛṣabhadeva coronated his eldest son Bharata as the crowned king of his kingdom and appointed Bāhubali as the crown-prince. When both the functions - the initiation ceremony of the Venerable and the coronation of Bharata were under celebration, all the beings of heavenly and earthly worlds were feeling highly gleeful. The Venerable distributed his kingdom among his other sons too after crowning and crown-princing both the elder sons.

Lord's Departure To the Forest for Initiation (Dīkṣā)

The Venerable Vrsabhadeva sought permission for initiation from his parents and other family members before he sat into the 'Sudarsana' palanquin brought by the Indra. This was carried by the kings for seven paces (a native unit of distance) and later the Vidyādharas (proficient in superpowers by birth) carried it to a further distance of seven paces in the sky. Later, the triad of mansional deities and empyrean deities took the palanquin on their shoulders and carried it into the skies with great glee. It is sufficient to state about the glory of the Venerable Vrsabhadeva that his palanquin was carried by the Indra-lord of heaven himself. The Yaksa deities were showering rains of fragrant flowers. The cold air was blowing and crores of auspicious musical instruments were being played. When the Venerable made his departure to forest, the queens like Yasasvatī and Sunandā and many ministers also walked behind him. The grief caused tears in their eyes. The queens alongwith many other chief women of the inner palace, were following the Venerable Lord with the sacred material for offering worship to him. The king Nābhirāja and his queen Marudevī also followed him alongwith many other kings to see the festivity of the auspicious event of initiation of the Lord. The emperor Bharata also followed him along with his ministers, sub-ordinate kings and younger brothers with great grandeur. In the end, the Venerable Vrsabhadeva reached the extended forest named 'Siddharthaka'. This forest was neither too far nor too near the city of Ayodhya. The army of the deities of Indra also reached this forest pervading all the sky and the earth. This forest was highly alluring due to the sweet chirping of many birds and the trees like Asoka, Campaka, Banyan, Saptaparna and Mangoes. The deities had already placed there the rock made of auspicious Candrakanta mani and smeared with auspicious drops of liquid from the rubbed sandal paste. The Indranis had made Mangal Cauka of gem-powders on it by their own hands. A wonderful hall of big cloth screen was also prepared on the rock which looked highly pleasing on account of incense pots, auspicious emblems and flags. The Venerable got down from the palanquin and got seated on the above rock. He made sermons to the deities and human beings and advised the aggrieved public, "O my dear people, please do not be aggrieved. When the separation of the body (death) of the living beings is imminent, what to say of other things ? I have appointed my greatly efficient eldest son Bharata to serve and protect you. You also serve him with your religious and dutiful attitude."

After listening to the advice of the Venerable, the public worshipped him. This place was later called as 'Prayaga' (place of initiation, a pilgrimage currently called as Allahabad), as described in the verse 96, Page 174, Harivansa Purāna & also Padmapurāna.

The Venerable abandoned all the internal and external possessions after asking the family members and other humble kings about it. The Venerable sat in the lotus - posture facing east

and hand-plucked his hairs by Pancamusthī (using fist 5 times) with pronouncing the incantation of 'Om Namah Siddhebhyah' (Bowings to the Salvated ones) and offering salutations to them. The Venerable got initiated to sainthood on the ninth day of the dark half of Caitra (March-April) in an auspicious zodiac and Uttarāsādhā constellation. The plucked hairs were sacred as they were on the head of the Venerable They were put into a gems-made basket by the Indra and were drowned into the Ksīra ocean with great regards

When the Venerable got initiated, four thousand obedient kings of the lineages of Iksvāku, Kuru, Ugra and Bhoga etc also accepted initiation. They thought, "Whatever is taken as beneficial to our lord, it should also be taken in the same way by us." On thinking thus, they became Digambara (naked) ascetics physically (Dravyalingi) and not psychically (Bhavalingi). By observing the Venerable getting initiated, many of these kings got initiated due to affection, many due to delusion and many due to the fear of the Venerable After initiation, the Indra proteated one thousand eyes to see the beauty of the face of the Venerable and stood unsatisfied for a good amount of time before him praising him with various great hymns Afterwards, the emperor Bharata worshipped his lotus-like feet with eight-fold materials (Jala, Candana etc) He also worshipped him with offers of fruits like mangoes, rose-apples, pomegranates, betel-nuts and coconuts etc and repeatedly bowed before him

Propensity of Mithyātva (Wrongness)

When the Venerable got initiated, he acquired the Manah-paryaya Jnāna (Knowledge which knows the things in others' mind). He got engaged in steady and silent meditation after resolving for a six month fasting and renouncing the attachment with the body When the Venerable was in the state of freedom from desires-Kaccha, Mahākaccha & other kings, who got initiated unthoughtfully, began loosing their patience. The physically initiated ascetics lost patience due to the difficulties of afflictions of hunger and thirst etc. within 2-3 months of their initiation They requested the Venerable, "What should we do now ? You are exerting to have detachment from the body through austerities, but we have gone sad due to these vitality-destroying austerities " They thought, "We will live on roots, tubers and fruits grown in the forest until the meditation of the Venerable is completed " Thus, many of these cowardly kings got indifferent for austerities and got ready with distressful words and propensities They began moving in the forests for getting fruits etc and began going to ponds for satisfying their thirst On seeing all this, the forest deities advised them not to do so They said, "O foolish men, this great naked garb is accepted even by the Enlightened ones and universal monarchs etc. You should not make it a position of distress. In other words, do not pluck fruits from the trees and do not drink the unpurified water of the forest ponds in this highest garb " On listening to the advice

of the forest deities, the distressed ascetics got afraid of their words and so these demoralized ascetics changed their garbs in many ways

Out of them, many people began clothing themselves with the barks of the trees, began eating forest-grown fruits and began drinking forest waters. Many of them began wearing old lion-cloth and began acting on their own will. Many of them smeared their bodies with ashes and became Jatadhārī (having matted hairs) Many of them became bearers of a stick (Danda) and many of them became saints with three sticks They did not go to their respective cities out of the fear of the emperor Bharata They began living in the same forest by constructing their hutments Many of them became wandering monks Some of them became perverse heretics due to delusion. They worshipped the feet of the Venerable Vṛsabhadeva with water and flowers. They had no other deity for them except the Venerable Vrsabhadeva. Mārīcikumār, the son of Bharata and grandson of the Venerable also became the leading wandering monk among these heretics The science of Yoga and the philosophy of Sānkhyas were propounded first by him only.

Austerities of the Venerable

The Venerable Vrsabhadeva was absorbed in meditation in as steady a way as the unwavering mountain of Meru During his austerities, his hairs got matted because they were not caressed These matted and twisted hairs were spread over the head of the Venerable through the stroke of airs. They looked like the black slag coming out of the soul like gold heated by the fire of meditation Due to the excellence of austerities of the Venerable, the whole forest became full of radiance throughout the day and night The forest was getting graced with fruits and flowers of all the seasons The animals like lion and deer etc were offering their worship to the Venerable resigning their in-born enmity

In the meantime, the sons of the king Kaccha and Mahākaccha came to the Venerable Their names were Nami and Vinami They were full of devotion and offered their bowings before him and said, "O Venerable! Be pleased with us You have distributed your kingdom among all your sons and grandsons, but you forgot us during the process Please award some enjoyment factors for us also"

It should be noted that these two princes were the nephews of the Venerable In other words, the wives Yaśasvatī and Sunanda were the sisters of the kings- Kaccha and Mahākaccha and both the princes were the sons of these kings

During their request, the throne of Dharaṇendra began trembling because their requests seemed to create disturbance in the meditation of the Venerable He came to the Venerable and

began trying to let them understand, "Both of you go to the emperor Bharata. As the Venerable has become indifferent to sensualism, how can he award enjoyment factors to you ? He is exerting only for attaining liberation, thus, it is futile of picketing before him."

On listening to this advice, both the brothers told him, "It is wrong on your part to interfere in our personal matters without any right. We will not go to Bharata We have come to the Lord of the three worlds. We will not leave him."

Dharaṇendra was pleased with their persistence, self-respect & devotion to the Lord He said, "I am Dharanarāja-the Indra of the lower universe (Pātāla loka). The Venerable is pleased with your devotion. He has sent me to you to offer you the commodities for enjoyment You come with me immediately."

On hearing this and assuming that the Venerable is pleased with us and has commanded Dharanendra for us, they immediately accompanied him Dharaṇendra got both of them seated in his Vimāna (divine aircraft) and went to the Vijayārdha mountain This mountain is 50 Y wide, 25 Y high and its length touches the eastern and western coasts of Lavaṇa ocean It is in the center of Bharata region It has sixty cities in north and fifty cities in south in its first row The Vidyādharas live in these cities There is no six-fold time-changes in an epoch like the Aryan sections Of course, there are changes similar to the beginning to end of the fourth spoke. There are no diseases or calamities, fear, over-rains and no-rains etc

The Dharanendra entered the city of Rathanūpuracakravāla, graced with high flying flags with them. He got both the princes seated on the throne and said to the Vidyādharas, "Now, these princes are your kings." Later, he coronated them with anointment through the sacred golden pitchers in the hands of the Vidyādhara ladies. Afterwards, he said to the Vidyādharas, "Just as the Indra is the lord of heaven, similarly the king Nami is the lord of the southern row and Vinami is the lord of the northern row of cities now. The Venerable Vṛṣabhadeva, the originator of the world of the land of action (Karmabhūmi) has sent them here with his own approval Accordingly, all of you should offer homage to them and observe their orders " All the Vidyādharas agreed to the words of Dharaṇendra and accepted them as their kings with bowing heads

The First Food of the Venerable Vṛṣabhadeva

When six months of meditation and fasting were over, the world great teacher, Venerable Vṛṣabhadeva began thinking "It is necessary to take food for establishing the method of food-taking by Jaina saints and sustaining the body and life. However, the purified food should be

offered for saints as per the prescribed way (with Navadhābhakti) He felt sorry that the newly initiated ascetics, born in high families went astray due to the affliction of hunger and thirst etc. as nobody knew the right way of offering prescribed saint food to them. I will, therefore, tell the proper procedure for taking food for accomplishing the path of liberation smoothly The liberation - aspirant saints should neither lean their bodies nor nourish it with delicacies of food." It is stated in Mahāpurana (page-20) that one should adopt a medium way of subsistence so that the senses may remain under control and they should not run after the wrong path

On making such a resolution, the heroic and patient Venerable Lord Vṛṣabhadeva began pedestrian wandering (Vihāra),whichever areas he walked through with īryāpatha suddhi (carefulness), the residents of the areas got pleasure and bowed before him with respects. The people, in those times, were ignorant about the procedure for offering food to the saints They even did not understand why the Venerable is wandering on foot. Many people began to follow him during these wanderings Many people offered him baskets of gems asking him to be pleased to accept their small offer Many people brought innumerable things and vehicles before him, but the Venerable was indifferent to all of this and moved ahead silently Many people brought fragrant materials, clothes, ornaments etc for him Many ignorant people brought even their young girls and requested him to marry with them Many people brought food materials for him

Six more months passed away in this way of wandering with amazing and excellent practices of saint life by the Venerable After completion of a year, the Venerable Lord Vrsabhadeva reached the town of Hastināpura in the Kuru-Jāngala Country (Currently in Merrut Distt of U.P). It was as gracious as the golden ornament. The king of that country was Somaprabha - the Śikhāmani (gem leader) of Kuru lineage His younger brother was the king 'Śreyānsa Kumāra' Once king Śreyānsa Kumar saw some excellent dreams in the last Prahara of the night. The royal priest interpreted them as excellent. On hearing his words, both the brohers sat for talking about the story of the Venerable. However, as soon as they sat for it, the Venerable Vṛṣabhadeva came there while wandering solitarily. The janitor (door-attendant) Siddhārtha gave the news of his arrival to the king. Both the brothers came to the courtyard of the royal palace and bowed devotedly before the Venerable from a distance Then, they went to him, circumambulated him thrice and washed his feet with water and offered him their worship

On seeing the face of the Venerable, the king Sreyānsa Kumāra got his pre-birth remembered. He recollected all the incidents during his pre-birth as Varjajangha and Śrimatī. He remembered that in the eighth pre-birth, the Venerable was in the form of king Vajra-jangha and he was Srimatī-his queen. The pair had offered food to the pair of sky-moving prodigied saints with high devotion He, suddenly, remebered the whole procedure of offering Āhāra to the saints at

that time and got ready to offer food to the Venerable. The food-offerer has to offer Āhāra with nine fold devotion (Navadhā bhakti) in the form of (1) Invitation (Paḍagāhana), (2) Offering high seat, (3) Washing feet, (4) Offering of worship, (5) Bowings to the saint, (6-8) Proclamation of the purity of mind, speech and body and (9) Proclamation of the purity of food. Thus, following the procedure, the king Somaprabha, his queen Lakṣmimatī and Sreyānsa Kumāra offered the sugarcane juice in the hand-bowl of the Venerable. Because of this great offering of foods, the deities in the sky showered the rains of five wonderful things (i.e gems, flowers, sacred water or Gandodaka, cool breeze and divine sounds). This was the third day of the bright half of Vaisākha (April-May). Because of this first food-intake of the Venerable, this day is celebrated as **'Akṣaya Tritiya'** even today.

The deities informed the emperor Bharata about the food-offering and its great effects. He also came there and eulogised the king Sreyānsa repeatedly calling him as 'Founder of saint food-offering' (Dāna-tīrtha-pravartaka). The Venerable was possessed of four kinds of knowledge at this time. This way, he continued his austerities for one thousand years.

Acquirement of Omniscience by the Venerable Vṛṣabhadeva

Once, while pedestrian wandering, the Venerable sat in the posture of sitting on hams (Paryankāsana) on a rock under a banyan tree in 'Śakatāsya' garden in the town of Purimatalapura. The king Vṛṣabhasena of this town was the son of the Venerable and the younger brother of Bharata. During meditation there, the Venerable Lord burnt the fuel of four destructive Karmas (Ghātiyā karmas) by his meditational fire (of inner spiritual energy) and he acquired the absolute knowledge or omniscience (Kevalajnāna) which perceives the whole universe (Loka) and non-universe (A-loka). When the Venerable acquired omniscience on the eleventh day of the dark half of the Phālguna month (Feb. - March) in the constellation of Uttarasādha, all the three worlds got agitated. The bells began ringing in the empyrean world automatically. The astral world got full of lion-roaring. The drums started beating in the peripatetic world and there was the conch-sounds in the world of mansional deities. The seats of all the Indras began waving together and the wish-fulfilling trees began shower of flowers. By all these signs, the clairvoyant Indra knew about the acquirement of omniscience by the Venerable and so he bowed with devotion.

On command from Indra, the lord of riches-Kūbera constructed the holy assembly (Samavasarana) with the help of the empyrean sculptors. This is constructed in round shape with the Indranīla gems. It has a size of 12 Y and shape of a wide lotus. In the center of this holy assembly, there is a gandhakutī (fragrant seat) raised like the pericarp of a flower. The divine ground of holy assembly (Divya-bhūmi) is normally one Hasta (1.5 ft.) above the surface and there is the kalpa-ground (Kalpabhūmi) one Hasta above it. On attaining omniscience, the

Venerable moves 5000 D (~ 30,000 ft.) above the ground. (One Dhanuṣa (D) is equal to four Hasta). There are 20,000 steps in the holy-assembly each of which is one hasta High. The holy assembly consists of four boundary walls (Kotas), five Vedis, eight grounds in between them and three altars (Pīthas) in each inner part. There are four vanity subduing pillars (Mānastambhas) in the four large galleries (Mahāvīthīs) of the holy assembly whose sight alone subdues the pride of the Bhavya Mithyādrstis (liberatable wrong-faithed people).

In the outermost part of the holy assembly, there is a boundary wall named Dhūlisāla made of the powders of gems and jewels. Later, there are vanity subduing pillars, trenches (Parikhā bhumi) and creeper grounds (Latābhumi). These are followed by golden boundary wall which has four entry gates (Gopuras). The peripatetic deities are guarding these gates with maces (gadas) etc. in their hands. There are forests having trees of Asoka and Campaka etc. (Vanabhumi) and forest altars. These are followed by the flag ground (Dhvajabhumi). After this, there is the second silvery boundary wall which is guarded by the mansional deities. There are, then, grounds of wish-fulfilling trees (Kalpavrksa bhumi), forest altars and Stūpa (tope) etc. followed by the third boundary wall made of quartz gems. Its entry gates are being guarded by the empyrean deities with maces etc. in their hands. There are sixteen walls based on long galleries (Mahāvīthīs) between the quartz wall and the altars or Pīthas (as above). These walls have a length equal to the distance between the quartz wall and the altars. They are dividing the whole area in twelve seating compartments (Baraha Sabhas). Over these walls, there is a graceful and colossal Srī - mandapa (auspicious hall made up of quartz crystals & which is standing on the gem-pillars). The Srī - mandapa has a supernatural power to let all the living beings of all the three worlds seated there together. It is sufficiently high and clean. It looks like the second sky.

In the central part of the area surrounded by Śrī-mandapa, there is a altar made of Lapis lazuli (Vaidūryamani-blue precious stone). There is another altar on it which is made of gold. There is the third altar over it made up of all kinds of gems and jewels. This third altar has three Katanis over it. It is graced with Dharmacakra (the wheel of religion), the symbol of the propagation of the religious order by Tīrthankara. On the throne of the third altar, the Venerable Vrsabhadeva is sitting at a distance of four Angulas above it. There are twelve seating compartments (Sabhas) in the holy assembly where different groups of the living beings get seated to listen to the Venerable. Starting from the right side of the Venerable, (1) Saints or Digambara Munis, (2) empyrean goddesses, (3) Āryikās or Jaina female ascetics and votaresses, (4) astral goddesses, (5) peripatetic goddesses, (6) mansional goddesses, (7) mansional deities, (8) peripatetic deities, (9) astral deities, (10) empyrean deities, (11) human beings and (12) sub human beings sit in their respective wide assembly compartments. For more details, see Triloka-prajnapti, 4.716-894.

The Brief - Description of the Holy Assembly of the Venerable

First of all, there are four vanity - subduing pillars in the four directions after the Dhūlisāla boundary wall. There are ponds surrounding these pillars These are followed by trenches full of clean water Then, there is flower garden This is followed by the first boundary wall. There are two theatres on both sides ahead of this wall. After it, there is the second forest of Asoka-Mango etc trees which leads to the Vedikā followed by flag-ground. Beyond this, there is second boundary wall ahead of which there is the forest the of wish-fulfilling trees alongwith an altar. Later, there are Stūpa (topes, dome like structures) and then the rows of houses and then the third boundary wall made of quartz gems Inside this wall, there are twelve assembly compartment for humans, sub-humans, deities and Saints There is, then, the altar and the Venerable Enlightened is seated on the top of this altar.

Eight Auspicious Emblems (Ātha Prātihāryas) of the Venerable

There are the following eight amazing auspicious emblems associated with the Venerable (1) Aśoka tree, (2) Throne made of gems, (3) Three divine Chatras (Parasols), (4) Bhāmandala (Aura), (5) Divya Dhvani (Omkāramayī), (6) Shower of flowers, (7) Fanning with 64 Camaras (fly-whisks) and (8) Deva-dundubhi (ringing of divine drums).

The enlightened Tīrthankaras are stated to have forty six characteristics as below

(1) Eight auspicious emblems (8 Prātihāryas)

(2) Thirty four excellences (34 Atisayas)

(3) Tetrad of infinitieys (4 Ananta Catuṣṭaya)

Ten excellences (Atiśayas) Related with the Birth

There are the following ten miraculous phenomena manifesting since the time of birth of the Tīrthankaras.

(1) Sweatlessness

(2) Clean & pure body

(3) White blood like milk etc.

(4) Adamantine wrapped and nailed bone joints (Vajravṛṣabhanārāca Samhanana)

(5) Symmetrical configuration of body (Samacatursra Sansthāna).

(6) Incomparable appearance

(7) Best fragrance like the Nrpacampaka flower (yellow fragrant flowers)

(8) Infinite strength and potency

(9) Beneficial, moderate and sweet speech

(10) 1008 omens on the body

Ten Excellences of Omniscience

The following ten miraculous phenomena automatically occur when the omniscience is acquired due to the destruction of the four destructive karmas .

(1) All round abundance of food and provision in all directions within 100 Y

(2) Movement in space (or sky)

(3) Absence of violence

(4) Absence of morsel food - intake

(5) Absence of afflictions

(6) Face to be seen in all the four directions

(7) Shadowless-ness

(8) Non-blinking or non-twinkling eye sight

(9) Possession of all kinds of learnings.

(10) No growth of nails and hairs

Fourteen Specific Excellences Created by the Deities (Devakṛta)

Simultaneously, the following fourteen excellences have been admitted as created by the deities

01 Simultaneous sermonisation for the liberatable beings through eighteen main languages (18 Mahābhāṣā), seven hundred dialects and all other lingual and non-lingual languages of the instinctive (Sanjnī—with mental faculty) beings without the use of palate (tālu), teeth, lips and throat. The defectless and incomparable Divya dhvani of the Venerable is manifest for nine Muhūrtas (app 7 hrs. a day) during the three prayer times of the day and it is heard upto a distance of one Yojana Besides this, this Divya Dhvani is also manifest in those times when the chief disciples (Ganadharas), Indras and Cakravartīs ask questions for response from him The Divya dhvani elaborates the six dravyas (6 realities), nine padārthas (9 materials or categories), five astikāyas (5 existents) and seven tattvas (7 reals) logically. [The author of Tiloyapaṇṇatti has counted this excellence under the category of excellences due to omniscience. He has, thus, given eleven excellences of omniscience]

02. Out-of season bearing of fruits and flowers of all the six seasons in the area of numerable Yojanas due to the great effect of the Tīrthankaras

03 Blowing of slow and fragrant air removing all the dust and thorns

04. Harmonious amity among all the living beings

05 Appearance of the gem made earth as transparent as mirror.

06 Rains of fragrant water by the deity Meghakumara on the order of the Indra

07. Plenty of agricultural yield of Śāli, paddy etc. whose plants become bent due to heavy crops

08 All beings getting happiness daily

09 Blowing of cool breeze by the Vāyukumara deity.

10 All the wells and ponds becoming full of water

11 Having a clean sky / space

12. No occurrence of / interruptions of diseases etc among all the living beings

13. Moving of Dharma-cakras (the wheel of religion) ahead of the Tīrthankaras

14. The formation of divine and golden lotus mat below the lotus like feet of the Tīrthankara, while he is walking

Thus, 10 excellences by birth, 10 of omniscience and 14 by deities sum up to be 34 excellences in total

Tetrad of Infinity (Ananta Catuṣṭaya)

The tetrad of infinity involves (1) Anant Jnāna—infinite knowledge, (2) Anant Darsana—infinite conation (intuition), (3) Anant Sukha—infinite bliss and, (4) Anant Vīrya—infinite potency

Thus, the above eight auspicious emblems, 34 excellences and the tetrad of infinity (8 + 34 + 4 = 46) make up the 46 special attributes or characteristics, which are associated with the Tīrthankaras

The First Chief Disciple (Gaṇadhara)

When the Venerable attained omniscience, the king Vrsabhasena came to him alongwith many of his subordinate kings He got initiated As soon as he did so, he acquired Manah-paryaya Jnana and seven prodigies (riddhis) and became the first (principal) chief disciple (Ganadhara) of the Venerable Vrsabhadeva The kings Sreyānsa Kumara and Somaprabha also got initiated and became his chief disciples Brāhmi and Sundarī also got initiated as Jaina female ascetics (Āryikas) along with many other women and became the chief (Ganini) among all

Arrival of Bharata

At the time of acquirement of omniscience by the Venerable, the emperor Bharata got three news simultaneously

(1) Birth of a son to him

(2) Acquirement of the Cakra-ratna (wheel-gem) related to victory

(3) Acquirement of omniscience by the Venerable Vrsabhadeva.

He took the glory of religion as the first and went to worship the Venerable Jina in the holy assembly, then went to Cakra-ratna and then celebrated the birth of the son at last

Attainment of First Salvation by Anantavīrya - Son of the Venerable Vṛṣabhadeva

Anantavirya-the brother of Bharata had also received initiation from the Venerable after his address to him He was worshipped by deities on this occasion He was the first to attain salvation in this devolution epoch All other austerites except Marīci Kumāra who got derailed

earlier after initiation, were also reinitiated by the Venerable after address from him regarding the true reals and realities. They undertook austerities again and acquired the auspicious destinities as per their volitional purification.

The Venerable broke his silence after 1000 years when he attained omniscience and started his teachings through Divya-dhvani. In other words, the Venerable observed silence from initiation upto attaining omniscience.

Caturvidha Sangh (The Group of Four Types of Jaina Ascetics)

The Jaina saints (Munis), Jaina female ascetics (Āryikās), votaries (Śrāvakas) and votaresses (Srāvikās) form the Caturvidha Sangh of the Jaina ascetics. Accordingly, the holy assembly of the Venerable Vṛsabhadeva consisted of

(1) 84 Chief disciples (Ganadharas)

(2) 84,000 Saints (Munis)

(3) 3,50,000 Jaina female ascetics (Āryikās)

(4) 3,00,000 Votaries (Śrāvakas)

(5) 5,00,000 Votaresses (Śrāvikās)

Besides this, innumerable number of male & female deities, innumerable human and subhuman beings are benefitted by the teachings during the religious order of each Tīrthankara

The Establishment Period of the Religious Order (Tīrtha Pravartana)

It has been stated that the establishment period or the duration of the religious order of the Venerable Vṛṣabhadeva was one Pūrvānga (Bigger time unit) and fifty lac crore of Sagaras

Teachings of the Venerable Vṛṣabhadeva

Saudharma Indra came to the holy assembly of the Venerable alongwith the four-fold deities, circumambulated him thrice and eulogised him by many hymns. The Indra and the deities desired to listen to him and therefore, sat in the assembly compartments set for them Similarly, the emperor Bharata also came there, offered worship with many divine materials, eulogised him and, then, sat in the assembly seating compartment set for the human beings.

Later, the Venerable Lord's non-alphabetical divine sound (Divya-dhvani) appeared. He preached all the twelve primary canonical scriptures (Angas) like Ācārānga (Text of Saints' Conduct) etc. His teachings consisted of four kinds of expositions (Anuyogas) like (i) Exposition of Biographies (Prathamanuyoga), (ii) Exposition of Cosmology and Sciences (Karanānuyoga), (iii) Exposition of Primary and Secondary Conduct (Caranānuyoga) and (iv) Exposition of Realology or Metaphysics (Dravyānuyoga).

Creation of the Brāhmana Caste

It has already been stated that the Venerable Vrsabhadeva created three castes of warriors, businessmen and menials corresponding to the conditions of Videha Region as learnt through his clairvoyance.

Once, the emperor Bharata Cakravartī returned from his world conquest by winning over the Bharata varsa alongwith many kings after sixty thousand years. He thought to himself, one day, "The desireless naked saints do not accept our donations of wealth howsoever we may offer our worship to them. Whoelse is there among the householders who could be suitable for our worship by donations of wealth and grains etc.?" The Cakravarti honoured such persons, who were judged as observers of partial vows (Anuvratas), with proper donations and respects. He got the sacred threads (Yajnopavita) from his Padma treasury (nidhi) and offered them to these vow-observers. He also taught them the six-fold duties of the householders involving (i) worship (ijya), (ii) business (vartā), (iii) donations (datti), (iv) self-study (svādhyaya), (v) observance of restraint (sanyama), and (vi) undertaking of austerities (tapa) from the primary text of 'Upāsakadhyayana' (Text on Studies on Votaries). These householders were called as 'Brāhmanas'. Thus,

(1) The individuals refined through vows are called Brāhmanas.

(2) The persons protecting the public through weapons, are called Ksatriyas (warriors).

(3) The individuals earning the wealth through moral and justified means are called Vaisyas (businessmen).

(4) The individuals serving the people in many ways are called Sudras (menials).

The persons, who take two types of births - first from womb and the other by action or refinement are called Dvijas (Twice-born). The emperor Bharata taught them the rituals of conception (Garbhanvaya), initiation (Dīksanvaya) and ritualisation (Kartanvaya).

Once, the emperor Bharata asked the Venerable, "O Lord, I have created this caste of Brāhmanas. Please tell me whether it is alright or not." The Venerable said, "you have done well by the creation of the twice-born Brāhmanas. However, there are some flaws in it. They will normally observe proper conduct until the end of this fourth spoke. However, when Kaliyuga (the present sinful age) begins, they will become proud of their caste and will be derailed from their good conduct and will be opponents of right path of salvation. Though the creation of the caste of Brāhmanas is the seedling of flaws for the future, but it is not proper to eliminate it at present because it serves the cause of non-transgression of religious path at this time." The emperor Bharata, the protector of the religion of the four castes, got himself doubtless after listening to the Venerable.

Attainment of Salvation by the Venerable

Thus, the Tīrthankara Vrsabhadeva alongwith his chief-disciplies wandered for one lac Purva less by 1000 years and 14 days for teaching the path of getting the best fruit of salvation for the people. When his life was to last for 14 days, he desisted from all his activities (Yoga) and sat on the Kailāsa mountain between Sri-sikhara and Siddha Sikhara on the fifteenth day of the bright half of Pausa month (Dec.-Jan.). The same night, the emperor Bharata saw a dream that the height of the Meru mountain has increased upto the region of Siddha abode (Siddha-Silā)- the tip of the universe. Arkakīrti, the family head and the chief minister etc. also saw some dreams in that night. All interpreted the dreams as indicators of imminent attainment of salvation of the Tīrthankara Vrsabhadeva. The emperor Bharata came to the Kailasa mountain the same day and engaged himself in continuous worship for fourteen days.

In the auspicious moment at sunrise under the Abhijata constellation on the fourteenth day of the dark half of Magha (Jan.-Feb.), Tīrthankara Vṛsabhadeva was sitting in a posture of sitting on hams (Paryankāsana) alongwith many saints facing east. He desisted from all the three kinds of yogas through third Sukla Dhyāna (Pure meditation) named Suksmakriyapratipāti (non-falling subtle movement or very fine vibratory movements in the soul even when it is deeply absorbed in itself, in a kevalin) and, then destroyed all the four non-destructive (Aghātiyā) Karmas in the last spiritual stage through the fourth pure meditation-Vyutparakriyā nivrtti (cessation of activity or total absorption of the soul in itself, steady and undisturbably fixed without any vibration whatsoever) in a time during which five short vowels could be pronounced. Due to the destruction of the three bodies named gross (Audārika), luminous (Taijasa) and karmic (Kārmāna), the Tīrthankara acquired the mode of salvated-hood and reached the thin-air-layer (Tanuvātavalaya) of the universe in a moment. At this moment, he was associated with eight inherent qualities of righteousness etc. Being unstained, having a size little less than

his last embodiment, non-mattergic, absorbed in self-bliss and continuously observing the universe below, he got seated there eternally.

At the same time, all the deities, desirous of offering worship on this auspicious event of salvation of the Venerable, thought, "The physical body of the Venerable is sacred, best, clean and undefiled and also the means of salvation. They, therefore, placed it in a precious palanquin. They, then, burnt this body by the fire produced from the gem-made shining crown of the Indra of Agni Kūmāra deities and inflamed by the milk, ghee etc. and many fragrant substances like sandal, camphor, saffron and Aguru. This burning fire produced unprecedented smell all around. Later, the same Indras took the ashes of Vrsabhadeva, who had five auspicious events (Panca-kalyanaka) in his life and applied that on their forehead, both the arms, throat and chest, thinking that they should also become similar to him (in future).

On this occasion, the emperor Bharata became highly sad due to the separation of his father. The chief disciple, Vrsabhasena consoled him and pacified his sad mind through his nectar-like words about the religion. The Venerable Vṛṣabhadeva attained salvation when the fourth spoke of time was to start after 3 years, eight months and fifteen days. Later, there have been 22 more Tīrthankaras starting from the second Ajitanātha upto Pārśvanātha in the fourth spoke. After them, the twenty fourth Tīrthankara Mahāvīra appeared on this earth.

THE LAST TĪRTHANKARA-MAHĀVĪRA (GREAT HERO)

How He Became Mahāvīra ? : There is a country named Puskalāvati on the northern bank of the river Sīta in the eastern Videha region in Jambudvīpa situated in the center of all the dvipas (islands). There is a forest named Madhu in the vicinity of the city of Pundarikini of this country. There lived Pururava, the king of Bhīlas (a mountaineous tribe). He had the wife named Kālikā. One day, a saint named Sāgarasena was wandering here and there in that forest due to directional confusion. On seeing him and taking him as a deer (from a distance), Pururavā got ready to kill him. But his wife asked him not to do so, saying, "Please do not kill him. He is the guardian deity of the forest wandering here."

Pururavā was pleased to hear this, he went to the saint and offered bowings to him. The saint gave sermons which led him to life-long renunciation of alcohal (wine), meat-eating and honey. He observed this vow life-long and so, he was reborn as the celestial deity in the Saudharma heaven with a life-span of one Sāgara.

Later, the empyrean, the re-birthed Pururava, was born as the eldest son named Marīci with his parents as Cakravarti Bharata of Ayodhyā and his queen Anantamatī. At the time of

initiation of the Venerable Vṛṣabhadeva, his grand father, Marīci, on his own, also accepted initiation to asceticism along with four thousand other kings like Kaccha etc. having been encouraged by the preceptoral devotion These novice ascetics were ignorant of the prescribed procedure of food-intake for Jaina saints during the period of six month-austerities by the Venerable Vṛṣabhadeva. They, therefore, got derailed from the ascetic conduct and began drinking water of ponds and eating fruits and flowers grown in the forests on their own due to unbearable afflictions of hunger and thirst etc. On observing this, the forest deities proclaimed, "This is not the way for the ascetics having accepted the garb of nakedness. You can not observe this kind of conduct in such an appearance." On hearing this, Marīci, encouraged by Mithyātva (wrongness), became the first to be initiated in the order of wandering monks (Paribrājakas)

When the Venerable Vṛṣabhadeva attained omniscience, all those derailed ascetics were reinitiated in the Samavasarana and they observed the path of their own welfare However, it was only Marīci who did not accept the true religion even after listening to the teachings of the Venerable through his Divya-dhvani (divine sound) He thought, "I will also be worshipped by the Indras on the basis of my own doctrines and order just like Vṛṣabhadeva who has renounced all the attachments and acquired the capacity to move the world and to be worshipped by the Indra etc" Thus, he taught his own doctrine out of his pride-based passion and was reborn as an empyrean in the fifth heaven-Brahmasvarga after completing his life-span here. After completing his life-span in the heaven, he was re-born as a son named Jatila with his parents as Kapila Brāhmana and his wife-Kālī in the city of Ayodhyā In this case also, he became Parivrājaka monk due to earlier latency (sanskāra) and taught the theory of twenty five elements (Tattvas) including the Nature (Prakṛti) and Man (Puruṣa) On death from this birth, he took rebirth as an empyrean in Saudharma heaven with a life-span of one Sāgara On transmigratory departure from the heaven, he was reborn as a son named Agnisaha with his parents as Brāhmana Agnibhūta and his wife Gautamī in the village of Sutikā of this Bharata region . In this birth also, he became a heretic monk and attained heavens after death. Later, he was born as a son - Agnimitra with his parents as Gautama Brāhmana and his wife Kausikī in Mandira village of this Bharata region. In this birth also, he became initiated again in the Parivrājaka order of monks and was reborn as a deity in Māhendra heaven He was, then, reborn as a son named Bhāradvaja with his parents as Brāhmaṇa Śālankāyana and his wife Mandirā in the town of Mandira In this birth, he became a recluse with 3 sticks (Tridandī) and later became a deity in the Māhendra heaven He suffered heavily in his further rebirths in all the lower destinities due to his Mithyatva (wrongness) resulting from his heretic doctrines

In some texts, it is stated that the Brāhmana Bhāradvāja became a three sticked recluse and was reborn as a deity in Māhendra heaven After completing his life-span there, he was re-

born in Itara Nigoda (those Nigodiyā beings, which have transmigrated in destinities i.e. Caturgati Nigoda) with a life span of one Sāgaropama due to the effect of Mithyātva. Later, he had many rebirths.

Thus, after having many rebirths, the same soul was reborn in the land of enjoyment due to donation to a worthy person (Supātradana). He was reborn eighty lac times as a deity. The scholar - saints point out that Mithyatva (wrongness) is a highly evil state. There is no bigger enemy than this in all the three universe and three periods of time. The wise men also say, "If the wrongness and five sins of violence etc. are compared, there will be a difference of Meru mountain and mustard seed between them."

After all the above rebirths, the same soul was reborn as a Brahmana named 'Sthavara' in the city of Rajagrha (Bihar) due to slackening of his sins.

Later, he was born as the son Sthavara with the parents Sandilya Brāhmana and his wife Pārasari in the same Rajagṛha city of the Magadha country. The Brāhmaṇa Sāndilya was proficient in vedic studies. Sthāvara also became veda proficient and devoid of righteousness (Samyaktva). Nevertheless, he again became a Parivrājaka and after death became a deity in Mahendra heaven with a life-span of seven Sāgaras. After transmigrational departure from there, he was reborn as a son named Visvanandi of the king Visvabhuti and queen Jaini in the same town of Rājagrha. The younger brother of the king Visvabhūti was Visākhabhūti. He had a son named Visākhanandi. One day, the king Visvabhuti handed over the reigns of his kingdom to his younger brother and appointed his son Visvanandi as heir-designate. He, then, accepted Jinistic initiation and began undertaking hard austerities.

One day, Visakhanandi - cousin brother of the heir-designate Visvanandi saw his Manohara garden and asked for it from his father. The king Visākhabhuti also awarded the garden to his son by deceitfully sending Visvanandi for an attack on enemies of the kingdom. When Visvanandī learnt about this incident, he returned and defeated Visakhanandi in fight. Looking him afraid, Visvanandi got detached and he handed over the garden to him and got himself initiated to Jina sainthood and began undertaking austerities.

The saint Visvanandi became lean and thin due to harsh austerities. Once he came to the city of Mathura for Ahara (food intake). By chance, Visakhanandi had come there as a messenger of some other king. He was corrupted with addictions and was looking at the saint Visvanandi from the terrace of a prostitute. Suddenly, a cow let the saint fall there in front of the terrace. Looking him falling, Visakhanandi got angry and said to the saint, "I have seen your valour while breaking a stone pillar to hurt me. Where has that valour now disappeared ?" On hearing these cruel words, the saint also got angry and said to him, "You will bear the fruit of this taunt."

Later he died a holy death with this desire for future (Nidāna) and was reborn as an empyrean in the heaven of Mahāśukra. Viśākhabhuti (his uncle) also got re-birth there due to penance. After enjoying the divine life for long, both of them tansmigrationally departed from there and were reborn as sons of the king Prajāpati of Podanpura in the country of Suramya. The queen Jayāvatī begot 'Vijaya' (earlier Viśākhabhūti). His second queen Mrgāvatī begot Triprstha (earlier saint Viśvanandi). Vijaya was a Salākā Purusa of Balabhadra category while Triprstha was a Salākā Purusa of Nārayana category. Later, the soul of earlier Viśākhanandi wandered in the world for quite a long time and took rebirth as the son-Aśvagrīva of the Vidyādhara Mayūragrīva and his queen Nīlāñjana in the city of Alkāpura in the northern series of Vijayārdha mountain. He was the Salākā Purusa of Prati-Narāyanā category. The Nārayāna Triprstha killed Aśvagrīva because of latent impressions of earlier birth and acquired the Cakra-Ratna. He enjoyed the royal pleasures for a long time and in the end, he attained the seventh hell because of deep sensualism. He, then, took rebirth as a lion on the Sinhagiri mountain in the forest on the bank of the river Ganga in Bharata region after bearing the sufferings of hell for Sāgaras (uncountable years). Because of intense sinful activities there also, he took rebirth in the first hell. Later, he again took rebirth as a lion on the top of Himavan mountain in the east of Sinhakūta in Jambudvīpa after bearing the sufferings of the hell for a time period of one Sāgara.

Awakening or Progressive Life of the Lion

Once, the lion was eating a deer after catching it in the forest. At the same time, highly compassionate sky-moving-powered (Caranarddhidhāri) saint named Ajitanjaya was moving in sky along with another saint Amitaguna. He saw the lion doing so. As soon he saw him, he remembered the words of the Tīrthankara and got down from his space-walk out of compassion and went near the lion. He sat on a rock and began addressing him the religious sermons in loud voice. He said, "O king of animals, you got the hellish destinity earlier due to your engagement in sensual pleasures in your birth state of Nārayana Triprstha. After enduring the sufferings there, you were, again, been born as a lion and went again to the hell due to your cruel deeds. You have come out of the hell as a lion again. You know, you will be the last Tīrthankara in the tenth rebirth from now (See Uttarapurāṇa, Chapter 74, verses 214-216, 218). I have heard this from the Tīrthankara Śridhara. O wise animal, please be detached from the wrong path leading to the deep forest of the world and enjoy the path leading to the welfare of the self-soul."

The words of the saint pinched the heart of the lion. He bowed to them and circumambulated them repetitively. He immediately grasped the essence of reals (Tattvas) and realities because of proper time (Kāla-labdhi) and fortune and took up the vows of votary with steady mind.

Thus, the lion died with mental concentration while observing the vow of restraint-cum-non-

restraint (Sanyamasanyama) and undertaking the holy death in the end and was reborn as the empyrean Simhaketu in the Saudharma heaven (See Uttarapurāna, Chapter 74, Verse 219) He enjoyed divine pleasures there for two Sagaras wherefrom he was re-born again as a son named Kanakojjvala of the king Kanakapunkha - a Vidyādhara and queen Kanakamālā. Kanakapunkha was the king of Kanakaprabha town - the best town in the series of Vijayārdha mountain towns in the country of Mangalāvati in the eastern Videha region of Dhātakikhanda island-continent.

One day, he took initiation from the saint Priyamitra on Mandara mountain and died with a holy death He was reborn as an empyrean in the seventh heaven Later, he was reborn as the son Harisena of the king Vajrasena and queen Silavati of the city of Ayodhyā. He also abandoned the burden of kingdom and took initiation under the saint Srutasagara and got reborn again as an empyrean in the heaven of Mahasukra after completing his life-span there He was reborn again as the son Priyamitra of the king Sumitra and queen Manoramā. Sumitra was the king of the city of Pundarikini in the country of Puskalavati in the eastern Videha of Dhātakikhanda island-continent Priyamitra attained the status of Cakravarti in due course of his life.

Later, after enjoying the divine pleasures for long, Priyamitra undertook initiation from the Tīrthankara Ksemankara (in Videha) and observed ascetic conduct. After holy death, he became an empyrean of Sahasrāra heaven and then was reborn as a son Nanda of the queen of king Nandivardhana Nandivardhana was the king of Chatrapur town in Jambudvīpa Nanda enjoyed the royal pleasures for long and, then, got initiated by the saint Prosthila He undertook harsh austerities and acquired the knowledge of eleven primary canonical scriptures (Angas) He reflected upon and observed the sixteen factors (Solaha Karaṇa Bhavanas) for earning the status of Tīrthankara and bonded this karmic species (for the future) At the end of his life and following all the ascetic duties, he was reborn as Indra in the Puspottara abode (Vimāna) in the heaven of Acyuta

Conceptional Descent (Garbhāvatāra) of the Venerable Lord Mahāvīra

When the life-span of the Acyuta Indra was to last for six months the Indra of Saudharma heaven commanded the Lord of riches (Kubera) and so he began to shower thick streams of seven and half crores of gems daily in the courtyard of the palace of the king Siddhārtha of Kundalpur city (near Nalanda) in the Videha country (present Bihar state) of Bharata region of Jambūdvīpa

The queen of the king Siddhārtha Priyakarinī i e Trisalā saw sixteen dreams in the last Prahara of the night of the sixth day of the bright half of Āsādha (June-July) In the morning, she was highly satisfied to listen to the interpretation of her dreams by her husband. Later, the deities came there, celebrated the auspicious event of conception (Garbhakalyaṇaka) of the

Venerable and offered their worship to the parents. In other words, the soul of Acyutendra was conceived by the queen Triśalā.

The Celebrations of the Birth of the Venerable Mahāvīra

After the passage of nine months the queen mother Triśalā gave birth to the son in the night of the thirteenth day of the bright half of the month Caitra (March-April). All the world was pleased with this news. The musical instruments began ringing automatically at that time in all the heavens. The seat of the Saudharma Indra also began waving. The Indra knew the birth of the Tīrthankara Venerable through his clairvoyance and came to Kundalpura on his Airāvata elephant along with his paraphernalia(grandeur). He circumambulated the city, sent his wife to the Birth Temple (Prasava Mandira i.e. delivery room) and took the Jina child from her and carried him to the Meru mountain. There he got him seated on Pānduka - silā and anointed him with 1008 sacred pitchers full of water from Kṣīrasāgara. He also celebrated this anointing function with dance and drama etc. The Indra, then, got him dressed with best of the clothes and ornaments and named him as '**Vīra**' and '**Vardhamāna**'. He, then, brought the Jina child to Kundalpura, handed him over to his parents and left for his heavenly abode.

Peculiarities of the Childhood of the Venerable

Once, the two saints named Sanjaya and Vijaya, who had a prodigy of sky-movement, got some doubt about a point. They came to the Venerable after his birth. Their doubt was removed merely by seeing him. So, they named him as '**Sanmati**' with great devotion.

Once, the Venerable was playing with the divine children in the forest. The deity Sangama wanted to test his patience. He proteated himself in the form of a fierce serpent having one hundred tongues. The serpent got himself wrapped around the tree from its root upto stem. All the children became trembling with fear. But the Venerable Vīra got down from the tree by fearlessly keeping his feet on the hood of the serpent. He began playing with the serpent. On seeing this, the proteated god Sangama presented himself in his real form, began eulogising the Venerable out of devotion and named him as **Mahāvīra**.

Initiation Ceremony of the Venerable Mahāvīra

Mahāvīra, thus, spent thirty years of his princehood with pleasure. One day, he had the memory of his earlier birth (Jātismaraṇa) and he felt himself detached from worldly desires. At the same time, the celestial Saints (Laukāntika devas) came to him and worshipped him. The other deities brought a palanquin named 'Candraprabhā'. They got the Lord seated on it which

was carried first by the kings of the land for a distance and, then carried by the Vidyādhara kings and lastly by the Indras. They carried it to the forest named 'Jnātrvana'. The Venerable Lord sat there on a big gem-rock facing north with a vow of two-day fasting (Belā). He renounced all his dress and ornaments, hand-plucked his hairs through five fists (Pancamuṣti) and got himself initiated to Jaina asceticism with pronunciation of the words 'Om Namah Siddham' (Bowings to the Salvated ones). It was the tenth day of the dark half of the month of Magasira (Dec.). The divinities celebrated this auspicious event of initiation (Dīksākalyānaka). At the same moment, his restraintful life was awarded with the acquirement of mind-reading or Manahparyaya knowledge which was a pre-cursor for the acquirement of omniscience.

Later, after the two-day's fasting, the Venerable Lord Mahavira went to Kulagrāma for taking food. The king Kula offered him the food of Khira (rice boiled in milk) with proper circumambulation and nine-fold devotion (Navadhābhakti). He was awarded with the shower of five-fold wonderful things (Pancascaryavrsti).

Victory over Infliction (Upasarga)

One day, the excellently resolute Venerable Vardhamana was there in a detachmental (standing) posture in a crematorium named Atimuktaka in the city of Ujjayini (current M.P.). Seeing him, the Rudra Mahadeva wanted to test his endurance. During the night, he procreated himself in many forms of big ghosts and created heavy inflictions on him. When his inflictions were unable to move him from his meditational posture, he appeared into his real form and named the Venerable as **Mahati Mahāvīra** after worshipping him in various ways. The Rudra danced with Parvati before him and went to his abode with non-jealous mind.

Offer of Food to the Venerable Lord by Candanā

One day, while the daughter of the King of Vaisali 'Cetaka' named Candana was busy in playing, a Vidyadhara lifted her and carried her away. Later, being afraid of his wife, he left her in a dense forest. She was seen by a man of Bhila tribe and he carried her with him and sold her to a rich man Vrsabhadatta with a desire for fetching good money. Thinking her husband may not be attached with her, the wife of the richman 'Subhadra' used to offer her the Kodrava-rice mixed with sour gruel (Kanji) in an earthen cup and got her always under chains out of anger. On some other day, the Venerable Lord Mahavira came to the same city of Kausāmbi of the Vatsa country (presently near Allahabad-U.P.) for food-intake[13]. While seeing the Lord entering into the city, Candana started going before the Venerable. All her chain-bonds got broken at the same time. The hairs arose on her tonsured head. She got beautiful with ornaments and dresses. She got ready to offer food for him with nine-fold devotion. The grace of her conduct (Sila) converted her

earthen cup into a golden cup and the cooked Kodrava rice became cooked Śāli rice The wise Candanā invited the Venerable Lord with due devotion and offered food to him There were showers of five wonderful things and it also caused her meeting with her family members

Acquirement of Omniscience by the Venerable Mahāvīra

The Venerable Lord spent twelve years in the state of non-omniscience (Chadmastha avastha) One day, he sat on a gem-like rock under the Śāla tree in the Manohara forest on the bank of Ṛjukūlā river near the Jṛmbhika village with a mental resolve of two day fasting (Belā) and in a detachmental posture (Pratimāyoga). In the afternoon of the tenth day of the bright half of the month Vaiśākha when the moon was in the center of two constellations - Hasta and Uttaraphālguni he ascended the destructional ladder (Kṣapaka śreṇī) of spiritual stage with the growing volitional purity. At the same time, he destroyed the four destructive karmas (Ghātiyā Karmas) through his absolute meditation and acquired the tetrad of infinities (Ananta Catuṣṭaya) and omniscience He became supreme soul associated with thirty four excellences (as describe earlier)

When he acquired omniscience, Saudharma Indra came there along with his paraphernalia and got constructed the holy assembly (Samavasaraṇa) and offered worship to him for the auspicious event of acquiring omniscience (Kevalajnāna Kalyāṇaka). The size of holy assembly was one Yojana-4 Krośa. It was having all kinds of grandeur like the same as of the Venerable Lord Vṛṣabhadeva The human and sub-human beings etc. were seated in 12 compartments in their respective areas to listen to the Venerable Lord. But His divyadhvani could not be manifest.

Arrival of Gautama Svāmī

The Indra learnt the cause of non-manifestation of the Divyadhvani after acquiring Supreme knowledge by the Lord He tactfully brought Brāmnana Indrabūti of Gautama lineage before him On account of proper time (Kālalabdhi), Indrabhūti got initiated along with his 500 disciples in the holy feet of the Venerable Lord and became his first chief disciple (Gaṇadhara). He, then, acquired seven prodigies instantaneously. It was the forenoon of the first day of the dark half of the month of Śrāvaṇa when the Venerable delivered his first sermon through divyadhvani The chief disciple Gautama composed eleven primary canonical scriptures (Angas) in the early hours of night and fourteen pre-canonical texts (Pūrvas) in the later part of the night

Later, there were ten more chief disciples of the Venerable : (1) Vāyu-bhuti, (2) Agnibhūti, (3) Sudharmā, (4) Maurya, (5) Maundraya, (6) Putra, (7) Maitreya (8) Akampana, (9) Andhavela and (10) Prabhasa. Thus, there were (a) 11 chief disciples, (b) 311 eleven primary canonical scripture and fourteen pre-canon proficients, (c) 9900 teaching Saints (Preceptors), (d) 1300

clairvoyants, (e) 700 omniscients, (f) 900 proteators (Vikriyā rddhidhāri Saints), (g) 500 Manahparyayajnānī, (h) 400 Anuttaravādī Saints. Thus there were total 14000 Saints. In addition, there were 36000 Jaina Āryikās including Candanā and others, 100000 Votaries, 300000 Votaresses, innumerable deities and female deities and numerable subhuman beings in his holy assembly.

Attainment of Liberation (Salvation) by Mahāvīra

The Venerable Lord delivered sermons for the benefit of the liberatable beings for thirty years. Afterwards, he attained liberation in the early morning of the fifteenth day of the dark half of the month of Kārtika (Oct. - Nov.) at Pāvapurī-Jala mandira (Nalanda, Bihar, India). The tradition of Dipawali started from that day and Nirvan Ladoo is offered even today in Jala Mandira of Pavapuri on Dīpāwali.

TWELVE UNIVERSAL MONARCHS OR CAKRAVARTĪS

There have been twelve universal monarchs named (1) Bharata, (2) Sagara, (3) Maghavā, (4) Sanat Kumāra, (5) Sānti, (6) Kunthu, (7) Ara, (8) Subhauma, (9) Padma, (10) Harisena, (11) Jayasena, and (12) Brahmadatta. All of them offered direct and indirect Venerations to the Tīrthankaras and were deeply devoted to them. Bharata Cakravarti was in the period of the
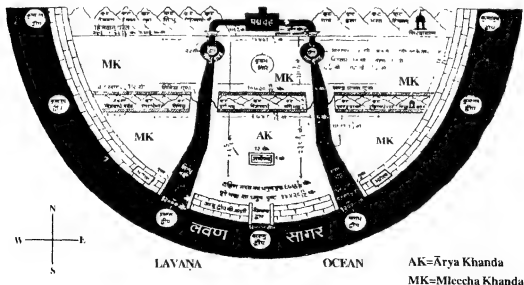
FIG. 1 : BHARATA KṢETRA

Venerable Lord Vrsabhadeva. Sagara Cakravartī was in the period of the Venerable Lord Ajitanātha The Cakravartī-Maghavā and Sanat Kumāra were there in the interval period of the Tīrthankaras Dharmanātha and Śāntinātha. Śanti, Kunthu and Ara were the Tīrthankaras as well as Cakravartīs themselves. The Cakravartī Subhauma was there in the period of interval between the Tīrthankaras Ara and Malli. The Cakravarti Padma was there during the period of interval beween the Tīrthankaras Malli and Muni-Suvrata The Cakravarti Harisena was there during the period of interval of Munisuvrata and Naminātha The Cakravarti Jayasena was there during the period of interval of Nanunatha and Neminatha The last Cakravarti-Brahmadatta was there during the period of interval of Neminātha and Pārśvanātha

Because of the austerities undertaken in earlier births, the weaponries of Cakravartis are graced with an amazingly excellent Cakra or wheel like divine weapon i e Cakra-ratna (Wheel-gem) pertaining to the victory of six Khandas (sections) of Bharata region On acquirement of this wheel, they are extremely joyful and worship the Jinas and start moving for winning over the country in eastern direction They move gradually to win the two sections of southern Bharata region and, then, subjugate all the kings and Vidyādharas in the northern Bharata region See Fig 1 for details

These Cakravartīs stand proudlessly & anxiously on Vrsabhagiri mountain to get their panegyrics (Prasasti) of victory written on it as they find no place for it on the mountain On the request of their ministers & deities, they, then, mark their names there by wiping out the name of one of Cakravartīs by their royal rod (Danda-ratna) Thus, all these Cakravartis return to their capital town after winning over the six sections of the Bharata region

Grandeur of the Cakravartī

Every Cakravarti has the excellent or supreme bone-joint and configuration Their bodies are golden coloured They have 96000 queens classified as below

(1)	Girls of Āryan Section	32000
(2)	Vidyādhara girls	32000
(3)	Girls of Mleccha Section	32000

(Girls of the kings of Mleccha section are not mleccha by caste or coduct but because of their birth there, they are called mleccha)

Every Cakravartī has the following grandeur .

(1) Numerable thousand sons and daughters.

(2) Subjugated kings	32000	(3) Body Guards	360
(4) Royal Cooks	360	(5) Brothers and Relatives	3.50 Crore
(6) Cows	3.0 Crore	(7) Dishes (Thālīs)	1.0 Crore
(8) Gentle elephants	84 lacs	(9) Chariots	84 lacs
(10) Horses	18 Crore	(11) Brave Heroes	84 Crore
(12) Mleccha kings	88000	(13) Vidyādharas	Many crores
(14) Crowned Kings	32000	(15) Theatres	32000
(16) Music Halls	32000	(17) Pedestrian army	48 Crore

In addition, every Cakravartī has the following under his kingdom

(1)	No. of Villages	96 Crores
(2)	Nagaras (Towns with four entry gates in four directions)	75000
(3)	Kheta (Surrounded by mountain and rivers)	16000
(4)	Kharvata (Surrounded by mountains only)	24000
(5)	Matambas (A group of 500 villages)	4000
(6)	Pattana (Port towns)	48000
(7)	Droṇamukha (Villages on sea-shores)	99000
(8)	Samvāhana (Villages situated on mountains)	14000
(9)	Antar-dvipas (Inner islands)	56
(10)	Kuksinivāsa (Caverns)	700
(11)	Durga etc. (Forts)	28000

(The meaning of various terms here have been taken from Triloka prajnapti.)

They also have fourteen gems, nine treasures and ten kinds of enjoyable materials

Fourteen Gems (Ratnas)

There are seven living gems (Jīva Ratnas) : (1) Elephants, (2) Horses, (3) Richmen (Gṛhapati), (4) Architects (Sthapati), (5) Army commanders, (6) Chief queen and (7) Royal priest (Purohita).

There are seven non-living gems (Ajīva Ratnas) :

(1)	Royal metallic Parasol (Chatra)	(2)	Royal sword
(3)	Royal rod (Danda)	(4)	Royal wheel (Cakra)
(5)	Royal Kānkinī gem	(6)	Royal Cintāmani stone
(7)	Leathers (Carma)		

The fly whisks (Cāmaras) of Cakravartīs are fanned by 32 Yaksas (attendant deities)

Nine Treasures (Nidhis)

There are the following nine treasures produced in the treasury (Śrīpura) of the royal palaces of the Cakravartī

(1)	Kala	Varied materials as per seasons
(2)	Mahākāla	Vessels and Utensils
(3)	Pāndu	Grains
(4)	Mānava	Weapons
(5)	Śankha	Musical instruments
(6)	Padma	Fabrics and clothes
(7)	Naisarpa	Palaces and residences
(8)	Pingala	Ornaments / dresses
(9)	Various gems	Different kinds of gems.

These treasuries supply the materials shown against each as above according to season and requirements

The Cakravartis have 24 white and best of the conches (Sankhas) with south-facing turn They have one crore x crore (1014) ploughs They have twelve each of the beautiful drums and war drums whose sounds can be heard in 12 Yojana-area (about 96 miles)

Ten-fold Enjoyable Materials

The Cakravartis are said to have the following ten-fold enjoyable materials (Bhogas)

(1)	Divine or miraculous city	(2)	Gems
(3)	Treasures (Nidhi)	(4)	Army
(5)	Vessels	(6)	Delicious food
(7)	Beddings	(8)	Seats
(9)	Transport mediums and	(10)	Dance and Drama (Theatres)

The details about the body height, life-span and period of rule etc should be seen in the Table 5 at the end of this book

Bharata Cakravarti was the first of the Cakravartis He was the eldest son of the Venerable Lord Vrsabhadeva The name 'Bharata' of this country is based on his name He attained omniscience within a short span of an Antarmuhūrta (within 48 minutes) after initiation His biography can be learnt from books like Mahapurana (Great Legendary Stories) and Bharatesa Vaibhava (The Grandeur of Bharatesa) His pride and victory was shattered by his younger brother Kamadeva Bahubali This is said to be a defect of the epoch of extra-ordinary devolution period (Hundavasarpini)

BHARATA CAKRAVARTĪ (UNIVERSAL MONARCH)

The universal monarch Bharata was born of the queen Yasasvati of the Venerable Lord Vrsabhadeva The Venerable coronated Bharata while moving for his initiations One day, the sagacious king Bharata enriched with royal grandeur got the following three messages

(1) Acquirement of Omniscience by the Venerable father Rsabhadeva

(2) Birth of a son to his queen in his palace.

(3) Appearance of Cakra-Ratna in arsenal.

Bharata, immediately, thought that the attainment of omniscience is an effect of religiosity, the manifestation of Cakra-Ratna is the effect of riches and the birth of a son is the result of desires (Kāma). He, therefore, went first to the holy assembly and worshipped the Venerable Lord and listened to his sermons. Later, he worshipped the Cakra-Ratna and lastly he celebrated the birth of his son.

Afterward, the monarch Bharata started for the conquest of the earth. The Cakra-Ratna moved ahead of the army. After winning over all the six-sections of the earth, Bharata saw the Kailāsa mountain in the way while returning back. He got his army to make a halt and went to the holy assembly of the Venerable, worshipped him and, then, came near the city of Ayodhya-his capital with his army

But, his Cakra-Ratna could not move into the city gates (Gopura) Many of the guardian deities (of Cakra-Ratna) were wonder struck by seeing the Cakra-Ratna standing upright. Bharata also began thinking, "Why this Cakra-Ratna has stopped in my capital while it has never stopped during my journey of earth conquest ?"

The wise Bharata asked his royal priest about it He requested, "O Lord, though you have won the kings beyond Ayodhyā, but the members of your own family are not favourable to you They are not offering homage to you and they are standing against you "

On listening to this, Bharata thought to himself for a moment. Later, he sought advice from his councillors and sent a skilful ambassador to his ninety nine brothers

The brothers learnt all the news from the ambassdor and became detached They went to the holy assembly of the Venerable Lord Ṛṣabhadeva and got initiated there Bharata also got sad, consulted his councillors again and sent another ambassador to his brother Bāhubali. On hearing from the ambassador, Bāhubali said," I can bow to Bharata as my elder brother But I can not bow to him addressing him as the 'King of kings' I am ruling over that area which was given to me by my Venerable father. I have nothing to do about it with him." Bāhubali, thus, clarified that if Bharata wanted to let me bow down before him, he should show his strength in the battle-field On learning about this mental attitude of Bāhubali, the monarch Bharata thought, "Let my younger brothers whom I have played with and grown with may be pleased to go against me, but how the wise Bāhubali-the young, humble, skilful, clever and follower of tradition could think in such a way about me ?"

Thinking thus, he again consulted his councillors and started to win over his brother with six-fold army and many sub-ordinate kings

The chief ministers of both the sides saw the scene of army movements on both the sides and thought, "The war between them will not lead to peace just like the cruel planets. Both of them are ultimate-bodied (Carama sarīrī) They are not going to lose anything It will only lead to the loss of other men and materials of both the sides through this war" The ministers got afraid of this imminent men-slaughter They got the permission from both the brothers and declared a religious war It means that there will be three kinds of personal fights (1) Water-war (Jala yuddha), (2) Sight war (Drsti yuddha) and (3) Hand-to-hand fight or combat (Malla yuddha) Whosoever will win these fights, will be the lord of the land

At the start of fights, the land became full of innumerable men and the sky got pervaded with innumerable deities The sight-fight started and Bāhubalī won over Bharata with his unblinking sight. In the water-fight also, Bāhubalī won over Bharata by streaming plenty of water on his face and making him perplexed It could be possible because the height of Bharata was 500 D while that of Bahubali was 525 D In the hand-to-hand fight also, Bāhubalī lifted Bharata and placed him on his own shoulders Looking at this type of dishonour before the kings of both the sides, Bharata became angry and he remembered his wheel-gem (Cakra-Ratna) and threw it over Bāhubalī But as Bāhubalī was exempted from death, the wheel-gem circumambulated him and stayed there with loss of brilliance At that time, all the kings cursed the monarch and exclaimed, "O Monarch, it is enough, do not be more adventurous Stop the fight" On listening to these words, the monarch Bharata got pinched more Bāhubalī, then, said, "O Bharata you have shown great valour" and he got him seated on high throne

This incident led Bahubali to be detached at the same time and he started moving towards sacred grove (Tapovana) for austerities after thinking over the momentariness of the world, body and grandeur etc and asking forgiveness for his offence from Bharata Bharata too got very sorry for the episode and tried to explain and stop him from moving to the sacred grove But Bahubali was steady in his detachment and went to the sacred grove. He got initiated and undertook meditational posture for a year During this year - old posture, the serpents made his feet as their sloughs The birds built their nests on his body and the climber plants climbed over his body to cover it Despite all this, the monarch of Yoga (Yoga Cakravarti) was steadily absorbed in his meditation

On this side, Bharata was coronated as Cakravartī of the great kingdom While getting initiated, Bāhubalī had undertaken the vow of one-year lasting The day his fast was completed, Bharata came to him and worshipped him While being worshipped, Bāhubalī attained

omniscience. As described in Chapter 36 (Page 217) of Ādipurāna, Bāhubali was always thinking, 'Bharata has been distressed by me or I have been instrumental in his sorrowful state " But when he saw Bharata offering him worship, his mind became thoughtless about it and he attained omniscience instantaneously. The monarch Bharata offered worship to him in a very special way The worship offered by Bharata before attainment of omniscience was meant for nullifying own offences.But the second worship was a ceremonial one on the attainment of omniscience At that time, the architect–builder deities created a fragrant enclosure (Gandhakuti) for the Venerable Bahubali. The Venerable Bāhubali was knowing about all the entities in the world He delivered nectar-like sermons for the benefit of all the creatures Later, he went to the Kailāsa mountain sanctified by the presence of the Venerable Vrsabhadeva

Creation of the Group of Brāhmaṇas

Once, the monarch Bharata thought, "Let me satisfy the people of the world by donating riches to them after performing Mahāmaha Yajna (a great auspicious activity) The possessionless saints do not accept anything from me. But who could be such a householder who is capable of honour by me ? It is proper to donate such a person who is observer of partial vows (Anuvratas) and the best among the householders " After thinking thus, Bharata called all the kings to test such persons worth donation He got green sprouts, flowers and fruits cast in the courtyard of his palace The persons who were non-avowed, went into the palace without any thoughts on the ground situation The king Bharata got these people on one side, and called the other remaining people. Many people, fearful of sins, has returned to their homes and some were returning However, Cakravarti Bharata asked some of them to come to the palace through a dry path When they came in, Bharata asked them about their return They said, "O Lord, the omniscient points out that there are infinite general-bodied (Nigodiyā) beings in green sprouts etc so we should avoid their violence " Bharata was highly pleased & impressed with their reply and praised these devout persons. He honoured them with donations and respects and awarded them with the sacred threads (Brahmasūtra) having 1-11 threads (based on the ability of taking vows–Vratasūtra) twined together in them These sacred threads were obtained from the Padma treasure and served as the mark of the avowed person. The monarch Bharata delivered sermons on worship (Ijyā), commerce (Vārtā), donation (Datti), self-study (Svādhyaya), restraint (Sanyama) and austerity (Tapa) from the sacred texts on studies on Votaries (Upāsakadhyayanānga) He also told them about the fifty three rituals related with conception and birth (Garbhānvaya activities), forty eight rituals related with initiation (Dīksanvaya activities) and seven rituals related with the person himself (Kartranvaya rites) He pointed out that the refinement through vows makes one Brāhmana, holding weapons for protection makes one Ksatriya or Warrior, earning wealth by just means makes one businessman (Vaisya) and serving the other groups with menial or inferior work makes one Sudra or menial

Sixteen Dreams of Bharata

After the passage of some time, the monarch Bharata saw some dreams indicating wonderful effects. On seeing them, Bharata felt sad and understood that these dreams will have their effects in the fifth spoke of this devolution epoch. Thinking thus, Bharata went to the holy assembly of the Venerable, worshipped him devotedly and requested him, "O Venerable, I have seen sixteen dreams involving lion and cubs etc. What is their interpretation ? I have created the caste of Brāhmanas. I have to learn whether this creation is desirable or undesirable. Please be kind enough to remove my doubts." Though Bharata had learnt the effects of these dreams through his clairvoyance, still he wanted to listen to them from the Venerable so that every body could know about them. After listening to Bharata, the Venerable began delivering satisfactory sermons through his divine sound. He said, "O Monarch Bharata, listen to the effects of your dreams.

(1)The effect of seeing **twenty three lions climbing on the mountain top** while wandering alone is that there would not be heretics during the period of Tīrthankaras excluding Mahāvīra.

(2)The effect of seeing **many young deer following the single lion** is that there will be many heretics in Mahāvīran period who would be attached with possessions and would wear improper garbs (Kulingī).

(3)The effect of seeing **a horse loaded with a large elephant** is that the saints of the fifth spoke would not be capable of following all the qualities associated with the austerities.

(4)The effect of seeing the **he-goats eating dry leaves** is that the people in future will get wicked or misconducting.

(5) The effect of seeing the **monkeys on the shoulders of the elephant** is that the Ksatriya lineages will be destroyed in the coming period. The earth will be ruled by the low-caste people.

(6)The effect of seeing the **trouble-making for owls by the crows** is that the people will move towards non-Jaina ascetics for religious teachings in place of Jaina saints.

(7)The effect of seeing **many dancing ghosts** is that the people will take the peripatetics as true deities and will begin worshipping them.

(8) The effect of seeing the **pond full with water on all sides and dry in the middle** is that the religion will be centered here & there excluding the middle region.

(9)The effect of seeing **the heap of gems defiled by dust** is that there will be no saints with prodigies (Supernatural powers) in the fifth spoke

(10) The effect of seeing the **dog eating the sacred offering (Naivedya) to the Venerable** is that the non - avowed Brāhmanas will also win respects like avowed Brāhmanas in the fifth spoke

(11) The effect of seeing **a young bull wandering with loud sounds** is that it is only the young people who will stay steadily on the path of sainthood.

(12) The effect of seeing **the moon surrounded by cloudy spheres** is that the saints in the fifth spoke will not have clairvoyance and Manah-paryaya Jnāna (mind-reading knowledge).

(13) The effect of seeing **two bulls accompanying each other** is that the saints in the fifth spoke will live together in groups. They will not be solitary wanderers

(14) The effect of seeing **the sun obscured by the clouds** is that, in general, the sun of omniscience does not arise in the fifth spoke.

(15) The effect of seeing, **'withered tree'** is that the conduct of men and women will be degraded

(16) The effect of seeing **'withered leaves'** is that the efficiency of the great medicines will be lost "

"O Bharata, the effects of these dreams will be there after a long time Moreover, it is proper today that you have created the Brâhmana caste. But in the fifth spoke, the members of this caste will become proudy of their caste and anti-religious. However, it is not proper to destroy them whom you have created."

On listening to the above words from the Venerable, Bharata got devoid of his doubts and returned to his palace after repetitive worshipping and bowings to him He also undertook many auspicious activities like anointing the Jinas and offer of donations to proper people etc to pacify the undesirables to be resulted from the above bad dreams.

After enjoying the royal pleasures for long time, one day, Bharata saw a white hair in his head while watching into the mirror. He, immediately, got detached from the world. He handed over the reigns of the kingdom to his son Arkakīrti and, later, himself got initiated As soon as he got initiated, he attained the Manah-Paryaya Jnana and within 48 minutes (Antaramuhūrta),

the omniscience was also manifest. The omniscient Bharata now became the Venerable and he got seated in the Gandhakuti revered by Indras. He delivered sermons to the liberatable beings for long and attained salvation by destroying all the eight karmas.

(The details about Cakravartīs are given in Table 5 in the end of this book).

BALADEVAS (BALABHADRAS), NĀRĀYAṆAS AND PRATI-NĀRĀYAṆAS

There have been nine Baladevas as below :

(1)	Vijaya	(2)	Acala	(3)	Dharma
(4)	Suprabha	(5)	Sudarsana	(6)	Nandī
(7)	Nandimitra	(8)	Rāma (Padma)	(9)	Balarāma

There have been nine Nārāyanās as below

(1)	Triprstha	(2)	Dviprstha	(3)	Svayambhū
(4)	Purusottama	(5)	Purusa-Sinha	(6)	Purusa-pundarīka
(7)	Puruṣadatta	(8)	Laxmana	(9)	Krsna

There have been nine Prati-Nārāyanas (Anti-Nārāyanas) as below .

(1)	Aśvagrīva	(2)	Tāraka	(3)	Meraka
(4)	Madhu-Kaitabha	(5)	Nisumbha	(6)	Bali
(7)	Praharana	(8)	Rāvana	(9)	Jarāsandha.

The first five Nārāyanas beginning from Tripṛṣtha worshipped the five Tīrthankaras from Sreyansanatha onwards respectively The Narāyana Purusadatta was there in the interval period between the Tīrthankara Ara and Malli The Nārāyana Laxmana was there in the interval period of the Tīrthankaras Muni-Suvrata and Nami and Kṛṣna was there during the period of the Tīrthankara Neminātha.

The elder brothers of Nārāyaṇas are Baldevas and the enemies of Nārāyaṇas are called Prati-Nārāyanas.

Seven Great Jewels of Nārāyaṇas

The Nārāyanas are graced with seven great jewels : (i) Power (Śakti), (ii) Bow (Dhanuṣa), (iii) Mace (Gadā), (iv) Wheel of Weapon (Cakra), (v) Sword (Kṛpāṇa), (vi) Conch (Śankha) and (vii) Royal rod (Danda) They are also called Ardha - Cakravartīs (semi-monarchs) or Vāsudevas.

Four Great Jewels of Balabhadras (Baladevas)

The Baladevas are graced with four great jewels (1) Rammer (Mūsala), (2) Plough (Hala), (3) Chariot (Ratha) and (4) Necklace of Gems (Ratnāvalī)

The nine Prati-Nārāyanas are killed by the Wheel of Weapon of the Nārāyanas by them and they take rebirth in the hells All the Nārāyanas are born as divinities due to the austerities in earlier birth and desires for future (Nidāna). Later, they are born as Nārāyaṇas and go to hells due to attachment in sensualism Eight Baladevas have attained salvation and the last one has attained the Brahma heaven This last Baladeva will descend from the heaven and will be salvated in the era of Lord Kṛṣna (See Table 3, 4 and 7 at the end of the book).

MARYĀDĀ-PURUṢOTTAMA RĀMACANDRA (THE MODEL OR BEST MAN OF PROPRIETY OF CONDUCT)

There were four queens of Daśaratha-the king of Ayodhyā Their names were as follows (1) Aparājitā (Kauśalyā), (2) Sumitrā, (3) Kaikeyī and (4) Suprabhā. The queen Aparājitā gave birth to a son named Padma or Rāmacandra Laxmana was born of the queen Sumitrā Kaikeyi gave birth to Bharata and Suprabhā gave birth to Śatrughna. Thus, the king Daśaratha had four sons The king made them worthy and skilled through proper studies etc

The City of Lankā

Once, in the holy assembly of Ajitanātha - the second Tīrthankara, Bhīma and Subhīma, the Lords of demons, pleased with the Vidyādhara Meghavāhana out of affection for his earlier birth, told him, "O dear Son, there are thousands of excellent beautiful islands and continents in the Lavana ocean Among them, there is one 'Rākṣasa Dvīpa, which is 700 Y long and 700 Y wide. In its center, there is a mountain named Trikūtācala, which is 9 Y high and 50 Y wide

Under this mountain, there is the city of Lankā which has the area of 30 Y. O Vidyadhara! you go to that city along with your family and relatives and live there with pleasure."

After saying so, the Indra Bhīma also gave him a necklace protected by deities. In this lineage, the queen Kaikasī of the king Ratna-sravā gave birth to a brilliant and brave son. This boy pulled out the necklace by his fist which was given by Indra Bhīma to Meghavāhana and was guarded by one thousand mansional deities of Nāga - Kumāra category, whose shining rays were spreading out in all directions and which was not put on by anybody because of the fear of the demons. The mother put this necklace on the neck of the boy with great affection. This resulted in the appearance of nine more faces of the boy in the necklace besides his original face. So the parents named the boy as Dasānana (ten - faced) due to this effect. The queen Kaikasi, later gave birth to three more children named Bhānu-Karna, Candranakhā and Vibhīsana. All these people were called as of Rāksasa lineage because of the residence in the city of Lankā awarded by the demons (Rāksasas).

The Marriage of Sītā

Sītā was the daughter of queen Videhā and king Janaka of the city of Mithilā. At appropriate time, the king Janaka got constructed a Svayamvara Mandapa (suitor selection assembly hall) for the marriage of his daughter - Sītā. He declared that whosoever causes the mounting of the Vajravarta (admantine) bow, will be given Sīta in marriage. Sri Rāmacandra mounted this bow. In addition, Laxmana mounted the Samudravarta bow. Sītā garlanded Ramacandra and the Vidyadhara Candravardhana married his eighteen daughters with Laxmana. At the same time, Kaikeyi, the mother of Bharata saw his detachment and she asked Janaka to hold 'suitors assembly' again which resulted in the marriage of Bharata with Loka - Sundari, the daughter of the king Kanaka.

The Exile of Rāmacandra

At an appropriate time, the king Dasaratha got detached from the world and he decided to get himself initiated to sainthood after handing over the reigns of his kingdom to Rāmacandra. At the same time, Bharata also felt detachment and got prepared for initiation. In the meantime, the mother of Bharata - Kaikeyi got perturbed and went to her husband - Dasaratha with some thoughts. She had a talk with him for some time and then, reminded him of the boon he promised her while serving by her as a good charioteer earlier at the time of their marriage and which was held in trust until now. After seeking permission from her husband, she asked for the boon. She said, "Please award the kingdom for my son Bharata."

The king Daśaratha granted the boon for her and called Rāmacandra. He conveyed all this

news to him in heart-broken words. Rāmacandra-the best man of the propriety of conduct, explained Daśaratha in various ways and made him free of grief He, then, left for the forest alongwith his brother Laxmaṇa and wife Sītā. Later Daśaratha also got initiated to sainthood Bharata took over the reigns of the kingdom under heavy insistence.

The Death of Rāvaṇa

During the forest-dwelling period of Rāma, Rāvaṇa deceitfully abducted Sītā Rāma started war with Rāvaṇa with the assistance of Hanumāna and Sugrīva like Vidyādharas etc Ravana was Prati-Nārāyana and he was killed in the battle-field by Laxmana through his own wheel-gem (Cakra-ratna, a weapon). Laxmaṇa became Nārāyana because of the same wheel-gem

The Expulsion of Sītā

The Balabhadra Rāmacandra and the Nārāyaṇa Laxmaṇa had been ruling the kingdom of Ayodhyā happily for a good length of time However, one day Rāmacandra got a news of infamy about Sītā without any cause. This led Rāmacandra to send the pregnant and innocent Sītā to forest deceitfully When the perplexed and lonely Sītā was lamenting in the forest, the king Vajrajangha - Lord of Puṇḍarīkapura had also come to the same forest to catch elephant alongwith his army He took Sītā with him with great religious affection. Sītā gave birth to twin sons there They were named Ananga Lavaṇa and Madaṇankusa. These two boys attained the age of adolescence gradually while pleasing their mother with their childish activities Due to their earlier-earned sacredness (Punya), a Kṣullaka (highest grade of votary or Junior Jaina saint) named Siddhārtha began teaching them He used to come instantly to teach them after offering veneration to the temples on the Meru mountain thrice-a-day daily He taught them all types of knowledges related to weaponry and canonry in a very short time

Fight of Rāmacandra with His Sons

Once upon a time, the wandering Nārada came to these sons of Sītā in the guise of a Ksullaka. He blessed both the bowing princes, "You may soon be blessed with the majesties like Rāma and Laxmana."

They asked him inquisitively, "O lord! Who are these Rāma and Laxmana ?" Nārada, then, told them all the story upto the expulsion of Sītā into the forest. After listening to this story, the princes asked Nārada," How far is Ayodhyā from this place ?"

Nārada said, "It is sixty Yojanas a far from this place " Both the princes, then, got ready

to wage war on (or invade) Ayodhyā. Their mother tried to convince them saying, "Your duty is to go there and offer your regards to your father and uncle, only this, is justified for you."

However, their sons said, "At this time, Rāmacandra is our enemy" Somehow, they got the permission of their mother After offering bowings to the Venerable salvated beings, they started for invasion on Ayodhyā On reaching there, there began a fierce fighting in the battle-field

Lateron, when the war-situation seemed to turn critical, Laxmana, out of anger, remembered his wheel-gem (weapon) and set it in motion to kill (the younger brother) Madanānkusa. But, the wheel-gem returned back to Laxmaṇa In the meantime, Ksullaka Siddhārtha told all the story to Rāma and Laxmana They dropped their arms and met both their children with the present delight and with the past sadness The sons also offered bowings to their father with proper reverence

The Fiery Ordeal (Agni Parīkṣā) of Sītā

After the above war and with the permission of Rāmacandra, the great kings like Bhāmandala, Vibhīsana, Hanumāna, Sugrīva and others brought Sita from Pundarīkapur to Ayodhyā. On seeing the face of Rāmacandra in the royal assembly, Sītā stood there in a perplexed state. Rāma, then, said, "O Sitā, why are you standing there in front of me ? Be away, I don't like to see you"

Sitā replied, "There is no one as merciless as you Was it proper to send me to forest in pregnant condition under the pretence of Dohlā (Pregnancy longings) ? Had you any mercy on me, you would have better left me in the hermitage of Jaina female saints (Āryikās) Well, O my Lord, now you be pleased with me I am ready to obey whatever you order for me" Rāma then, thought over the issue and ordered for her fiery ordeal (Agni Parīksā) Sītā happily accepted it and said, "Let it be so" At this point, Hanumāna, Nārada and others were highly perturbed

The fierce fire-pit got fully blazing Sitā eulogised & worshipped the five Paramesthis (Supreme souls), bowed before the Tīrthankara Munisurvatanātha and said, "O deity of fire! Burn me down if I have thought or wished for any other man except Rāma by mind, speech and body or don't inflame me otherwise"

Praying so, Sitā jumped into the fire pit As soon as she did so, the fire turned into cold water due to the effect of her pure character (Sīla) The fire-pit became a small water-tank with waves of water This water, then, spread all over the surroundings and the people there became alarmed But the water-waves got pacified after touching the feet of Rāmacandra. The people were, then, delighted At that time, Sitā was seated on a lotus seat in the center of the small water-

tank and the deities were showering flowers on her from skies. There was ringing of divine kettle drums. Both the sons-Lavaṇa and Ankuṣa (short names) were standing by her sides.

When Rāma saw this miraculous episode of Sītā, he went to her and explained, "O consecrated queen! Please be pleased with me and forgive me for my offences." On hearing this, Sītā said, "O king Rāma! I am not angry on anybody. Please do not be sad. There is no fault of any kind from your side or any other person. It was all the fruition of my earlier-earned sinful Karmas. Now, I wish to have such karmas so that I may not have my rebirth as a female "

Saying thus, Sītā indifferently hand-plucked her hairs and gave them to Rāma Seeing this, Rāma got fainted. By the time, Rāma got consciousness through Sandal - smearing etc , Sītā got initiated as a Jaina female saint (Āryikā) by the Āryikā Pṛthvīmatī When Rāma did not see Sītā, he became highly sad and felt very unhappy out of his anger. He, then, went to the garden full of deities to request Sītā to return to him. He saw the omniscient Sarvabhūsana the best among the saints there and sat in the assembly compartment meant for human beings after being pacified and offering his bowings with folded hands. Āryikā Sītā, having the possession of only one white sārī, was also sitting there in the assembly compartment set for the Āryikās Rāma was very much satisfied with the sermons of the Venerable omniscient.

Grief of Śrī Rāmacandra

Once, Saudharma Indra was sitting in the assembly of the divinities While they were discussing many religious points, there was also the mention of the mutual affection between Rāma and Laxmaṇa. Bearing this point in mind, the two empyreans- Ratnācūla and Mṛgacūla went to Ayodhyā to test their affection They caused weeping and crying in the inner part of the palace by proteation. Some one informed Laxmaṇa, "O Lord, Rāma has died." On listening these words, Laxmaṇa died immediately while making a sigh, "Oh, what has happened ?" Seeing this scene, both the divinities became sad and wonder-struck They went back to their heavenly abodes. They were always under the fire of repentance On the death of Laxmana, all his seventeen thousand wives plunged into deep sorrow

When Rāmacandra came there, he saw all the signs of death in Laxmana's body. However, he was taking him as living out of his affection He kept Laxmana's dead body for six months and tried his best, like a mad man ,to enliven him During this period of grief, both the sons of Sītā also got initiated after bowings to their father and with thoughts, "Lest we would again be passed through the great troubles inside the womb, we should get initiation." Many relatives and sub-ordinate kings tried to pacify Rāmcandra, but he could not be consoled and awakened At this point of time, the divinities, who were Kṛtantavakra- the charioteer and Jatāyu- the

helper of Rāma in their pre-birth, came there and they began acting haphazardly One of the divinities began watering a withered tree while the other one started to sow the seeds on a stone Rama began to explain them about these opposite types of actions but he could not understand the truth himself Later, a divinity stood before him with a dead body on his shoulders. Rāma tried to make him understand about the futility of this act. The divinity, then, said, "O Lord! You are also wandering with a dead body over you. Friendship results in similarities. You are the lord of all fools like us." The divinity told him many other things which led to loosen the attachment of Rāma with (the dead) Laxmaṇa He became ashamed of his own actions and getting himself devoid of grief, cremated Laxmana

Initiation and Salvation of Rāmacandra

Later, Rāmacandra handed over the reigns of the kingdom of Ayodhyā to Ananta-lavana, the son of Ananga-lavana, the elder son of Sītā. Rāma got initiated by the sky-moving saint Suvrata At the same time, some more than sixteen thousand kings including Śatrughna,Vibhīsana, Sugriva and others also got initiated Twenty seven thousand prominent women (of that time) also got initiated as Jaina Āryikās by the Jaina female saint or Āryikā Śrīmati Rāmacandra took permission from his preceptor and began wandering solitarily.

The saint Rāmacandra came to the city of Nandasthālī after five-day fasting for taking Āhara (procedural purified food-intake) The city got highly blustering by the sight of his shine and sweet beauty The words like, "O Lord! come here, stay here, the foods are pure" were pervading the sky while invitations for food were vocally extended to him The elephants broke their binding posts and the horses began neighing and they also broke their chains Their guards ran for their control The king-Pratinandi got perturbed to see all this and ordered his brave men to get the saint to him When they requested Rāmacandra, he took it as an interruption and returned back to the hermitage This resulted in more and more perturbance among the people

Due to all that had happened, Rāmacandra resolved for another five-day of fasting and promised that he will have food (Āhāra), only if he gets it in the forest Accidentally, the king Pratinandi went to the forest along with his queen He saw the saint there and offered him food in the prescribed way He was graced with five-fold wonders

Rāmacandra had acquired the rddhi or prodigy (superpower) of Aksina Mahānasa (never-ending food) This resulted in having the food of the food-donation vessel in never-finishing state After the harsh austerities, Rāmacandra attained omniscience on Māgha Suklā Dvādasī The deities came there, celebrated the incident and created the Gandhakutī, Rāmacandra had a life-span of seventy thousand years and his body height was 16 D (1D = 4 H = 6 ft; 96 ft) After

destroying all the Karmas, Rāmacandra attained salvation from Tungi. The model character of Rāma, Laxmaṇa and Sītā is lauded even today.

This exposition of biography has detailed the biography of the venerable Lord Vṛṣabhadeva after describing the 'order of the creation'. The life-sketch of some more prominent Śalākā Puruṣas has also been beautifully described. The inquisitive people should study Ādi-purāṇa, Uttara-Purāṇa and Harivanśa Purāṇa etc. for more details about the exposition of biographies.

******

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1 The units of Palya and Sāgara will be described in Section-II on Exposition of Cosmology and Sciences.

2 Harivanśapurāna, P. 144,146.

3 Triloka-Sāra, Verse 851

4. Tiloyapaṇṇatti, 4 1551.

5 The details about Rudras should be looked into Table 9 at the end

6 Trilokasāra, V. 521,551, P 446

7 पूर्वापरविदेहेषु या स्थित समवस्थिता ।
साद्य प्रवर्तनीयात्र यतो जीवन्त्यमू प्रजा।।143।।

षट्कर्माणि यथा तत्र यथा वर्णाश्रमस्थिति ।
यथा ग्रामगृहादीना सस्त्याश्च पृथग्विधा ।।144।। आदिपुराण पर्व 16, पृ 350

8. 'असिर्मषि कृषिर्विद्या वाणिज्य शिल्पमेव' च।
कर्माणीमानि षोढा स्यु प्रजाजीवन हेतव ।179।। आदिपुराण पर्व 16, पृ 362

9 एवमुक्त्वा प्रजा यत्र प्रजापतिमपूजयत्।
प्रदेश स प्रजागाख्यो यत पूजार्थ योगत ।।96।। हरिवंशपुराण सर्ग 9, पृ 174

10 वशे यथा स्यूरक्षाणि नोत धावत्यनूत्पथम।
तथा प्रयतितव्य स्याद् वृत्तिमाश्रित्य मध्यमाम् ।।6।। महापुराण पृ 20

11. इतोऽस्मिन्दशमे भावी भवेऽन्त्यस्तीर्थकृद्भवान्।
सर्वमश्रावि तीर्थेशान् मयेद श्रीधराह्वयात्।।204।।

अद्यप्रभृति ससारघोरारण्यप्रपातनात्।
धीमन् विरम दुर्मार्गादारमात्महिते मते।।205।।

विधाय हृदि योगीन्द्रयुग्म भक्तिभराहित ।
मुहु प्रदक्षिणीकृत्य प्रप्रणम्य मृगाधिप ।।207।।

तत्त्वश्रद्धानमासाद्य सद्य कालादिलब्धित ।
प्रणिधाय मन श्रावकव्रतानि समाददे।।208।। उत्तर पुराण, पर्व 74, पृ 456–457

12 एव व्रतेन सन्यस्य समाहितमतिर्व्यसु ।
सद्य सौधर्मल्पेऽसौ सिहकेतु सुरोऽजनि।।219।। उत्तर पुराण, पर्व 74, पृ 457

13 परेद्युर्वत्सदेशस्य कौशाम्बीनगरान्तरम्।
कायस्थित्यै विशत त महावीर विलोक्य सा ।।343।।

प्रत्युद्व्रजन्ती विच्छिन्नश्रृखलाकृतबधना।
लोलालिकुललीलोरुकेशभाराच्चलाचलात्।।344।।

शीलमाहात्म्यराभूत पृथुहेमशराविका।
शाल्यन्नभाववत्कोद्रवौदन विधिवत्सुधी ।।346।।

अन्नमाश्राणयत्तस्मै तेनाप्याश्चर्यपञ्चकम्।
बन्धुभिश्च रामायोग कृतश्चन्दनया तदा।।347।। उत्तरपुराण, पर्व 74, पृ 466

14. सविलक्षो भरताधीश सोऽस्मत्त इति यत्किल।
हृद्यस्य हार्द तेनासीत् तत्पूजापेक्षि केवलम्।।186।। आदिपुराण, पर्व 36, पृ 217

SECTION-2

KARAṆĀNUYOGA

EXPOSITION OF COSMOLOGY AND SCIENCES

लोकालोकविभक्तेर्युगपरिवृत्तेश्चतुर्गतीनां च।
आदर्शमिव तथामति–रवैति करणानुयोगं च।।44।।

Lokālokavibhakteryugaparivṛtteścaturgatīnām Ca.
Ādarśamiva Tathāmatiravaiti Karaṇānuyogam Ca. (44)

The conformed right knowledge (*Samyagjnāna*) cognises **Karaṇānuyoga (the exposition of cosmology and sciences)** involving (1) Division of Loka (Universe) and Aloka (non-universe), (2) Palingensis or changes of Yugas of world and (3) Four kinds of Gatis (destinties) in mirror - like clarity. In other words, the exposition of cosmology and sciences deals with the occupied and unoccupied universe, changes in eras and four states of existence or destinities One learns about the nature of the whole universe through this exposition. Please see fig. 2 for the three fold Jaina Universe.

THE UNIVERSE IN GENERAL

There is the general human-shaped occupied universe (or world) with a volume of 343 Rajjus in the major central part of the infinite-times-infinitely extensive non-occupied universe or non-universe space as observed by the Venerable omniscients This universe - space is pervaded by the five realities (Dravyas) of (1) the living (Jīva), (2) mattergy (Pudgala), (3) medium of motion (Dharma), (4) medium of rest (Adharma) and (5) time (Kāla) It is beginningless and infinite. This universe has three parts (1) Lower universe (Adholoka), (ii) Middle universe (Madhyaloka) and (3) Upper universe (Ūrdhvaloka). The total height of the universe is 14 Rajjus (a larger unit of length) Its thickness is seven Rajjus on all sides.

The Height of the Universe

One Rajju length consists of innumerable Yojanas In the fourteen Rajju - high universe, the lower universe has a height of seven Rajjus, and the upper universe has a height of seven Rajjus In between the two parts, there is the middle universe having a height of 99, 040 Yojanas This height is a very small portion of the upper universe which is neglible in comparison to the Rajju unit

The Width of the Universe

The width of the universe is seven Rajjus in its base (of the lower portion) It is one Rajju in the central or middle universe with gradual decrement from its base Later, the width gradually increases up to five Rajjus up to the fifth heaven from the middle universe and, then, it decreases to one Rajju at the tip of the universe

Trasa-nālī (The Mobile Channel)

There is a trasa-nālī in the center of the three portions of the universe which is one Rajju wide, one Rajju thick and a little lees than 13 Rajju high. The mobile class of living beings (Trasas) are found only in this channel

The Volume of the Universe

It has been stated that this universe is seven Rajju wide at the base, one Rajju wide at the center, five Rajju wide at the fifth heaven and one Rajju wide at the apex On adding the width of all these four parts, we get (7+1+5+1 = 14) fourteen Rajjus. Dividing this 14 by 4, we get 14/4 = 3 50 Rajjus On multiplication of this number with the thickness of the south-north of the universe, we get, 3 50 x 7 0 = 24 50 Again on multiplication of this product of width and

thickness of the universe with the height of the universe of 14 Rajjus, we get, 24.50 x 14.0 = 343 cubic Rajjus. Thus, the volume of the universe is 343 cubic Rajjus

Vātavalayas (Surrounding Air - layers)

There are three kinds of air-layers surrounding this occupied universe These air-layers are nothing but the steady airy atmosphere having bodies of Vāyu Kāyikas (air-bodied beings) First of all, the universe is surrounded by Ghanodadhi Vātavalaya (a dense water-like dense airy layer) It is surrounded by Ghanavātavalaya (the second airy-layer of dense air) which is surrounded by Tanu Vātavalaya (the layer of rarefied air) This third layer is surrounded by the infinite non-universe space (which is independently situated on its own).

The Colour of Air - layers

The dense-water like airy layer has a colour of the urine of the cow. The dense-air layer has a colour of Mūnga grain i e greenish. The rarefied air layer has many colours

Thickness of the Air-layers

All the three air-layers have a uniform thickness of twenty thousand Yojanas from the base to the height of one Rajju. It is 7, 5 and 4 Yojanas respectively near the seventh hell. It is 5, 4 and 3 Yojanas respectively in the lateral side of the middle universe It increases gradually upto the lateral side of the fifth Brahma heaven and it is 7, 5 and 4 Yojanas respectively there It is 5, 4 and 3 Yojanas at the end of the upper universe. It is 2 Krosas, 1 Krośas and a little less than one Krosa (Kr, a length unit equal to 2 miles or 3.32 km.) beyond the top of the universe

ADHOLOKA (THE LOWER UNIVERSE)

In the lower universe, there is the first Ratna-prabhā (gem-shine) earth connected with the middle universe. The second earth (hell), Śarkarā-Prabhā (sugar-shine) is there a little less than one Rajju below the first one. Similarly, the other five earths (hells) - Baluka - prabhā (Sand-shine), Panka-prabhā (Muddy shine), Dhūma-prabhā (Smoky shine) Tamah-prabhā (dark-shine) and Mahā-tamah-prabhā (Deep dark-shine) are situated below one another at the same distance (a little less than a Rajju each) These seven hells are situated in a height of six Rajjus and the Nigodas (originating place of the lowest one-sensed beings) are located in the last seventh Rajju.

Other Names of the Hells

Besides these names, the hells have their eternal (also conventional) names also as below:

(i)	Ghammā	(ii)	Vanśā	(iii)	Meghā
(iv)	Anjanā	(iv)	Ariṣtā	(v)	Maghavī
(vi)	Māghavi				

Three Sections of the Ratna-Prabhā Earth

There are three sections of the Ratna-prabhā earth . (1) Khara, (2) Panka and (3) Ab-bahula section The Bhavana-vāsī (mansional) and Vyantara (peripatetic) deities reside in the Khara and Panka sections In contrast, there are Bilas (abodes) for the infernal beings (Nārakīs) of the first hell in the third section

Number of Infernal Bilas (Abodes) in the Hells

The number of total abodes in all the seven hells is 84 lacs, which are distributed as below

(1)	First Hell	30 lacs
(2)	Second Hell	25 lacs
(3)	Third Hell	15 lacs
(4)	Fourth Hell	10 lacs
(5)	Fifth Hell	3 lacs
(6)	Sixth Hell	1 lac less by 5
(7)	Seventh Hell	5 only
		--------
		84 lacs

Hot and Cold Bilas (Abodes)

All the abodes in the first, second, third and fourth hells and three-fourth abodes of the fifth hell are extremely hot and they cause high inflictions of heat on the infernals. In contrast, the rest one fourth of the abodes of the fifth hell and all the abodes of the sixth and seventh hell are extremely cold and they cause high pains of extreme cold to the infernals there. If an iron ball of the size of Meru mountain is dropped in these extremely hot abodes, it will melt and become water-like liquid. Similarly, if the iron-ball of the size of Meru mountain is dropped in the extremely cold abodes, it will be dissolved in that cold.

Sufferings of the hellish Beings at the Time of Their Birth

The living beings are born as infernals as a result of their earlier-earned sinful karmas. On being born there, they develop all the six Paryāptis (completions) within an Antarmuhūrta (within 48 minutes). Later, they begin jumping like a ball after falling overturned between thirty-six weapons. In the first hell, the infernal jumps upto a height of seven Yojanas and 6500 D (Dhanusas, 1 D ~ 6 ft.) The jumping increases by two-fold in each consecutive hell.

The Soil of the Hells

The soil of the hells has a foul smell infinite times worse than the highly rotten meat and faeces of animals like dogs and asses. This soil is eaten by the infernals there. If we get even a particle of the soil of the seventh hell on our earth, the living beings residing within 25 Krosa area (50 miles ~ 83 kms) will die. (It is so toxic)

Sufferings in the Hells

The infernal beings inflict heavy sufferings mutually through the weapons like wheel, arrow, gibbet (Śūlī) and large saw etc. They do not enjoy peace even for a moment. These infernals can not die even on facing many kinds of sufferings like the cleaving by saw machines or cooking in Kumbhīpāka (extremely hot like potter's furnace) etc. (They have protean body) They die only on the completion of their life-span.

Life-span of the Nārakīs (Infernals)

The maximum and minimum life-spans of the infernals in the different hells are given in the Table-1 below :

Table - 1 : Life-Spans of Infernal Beings.

Number of Hell	Minimum Life-span	Maximum Life-span
1	10,000 years	1 Sāgara
2	1 Sāgara	3 Sāgara
3	3 Sāgara	7 Sāgara
4	7 Sāgara	10 Sāgara
5	10 Sāgara	17 Sāgara
6	17 Sagara	22 Sagara
7	22 Sāgara	33 Sāgara

Living Beings Transmigrationally Arriving into the Hells

Only five-sensed subhumans (Tiryancas) and human beings of Karmabhūmi move transmigrationally into these hells. The non-instinctive (Asanjnī) five-sensed sub-human beings go upto the first hell, the crawling beings (Reptiles) go upto the second hell, the birds may go upto the third hell, the snakes may go upto the fourth hell, the lions may go upto the fifth hell, the human females may go upto the sixth hell and fish & human males may go upto the seventh hell.

Causes of Rigteousness (Samyaktva) in the Hells

The infernal beings upto the third hell may acquire Samyaktva (right faith) due to either or all of the following factors.

(1) Jāti-Smarana (Memory of earlier-birth) (2) Acute Suffering (3) Addresses by deities (Devas).

The right faith has a capacity of pulverising or destroying infinite rebirths. The infernal beings of the remaining four hells (4, 5, 6 & 7) may acquire righteousness on account of only two factors : (1) Memory of earlier birth. (2) Experience of acute suffering. For details of hells, please see Table-10 in the end of the book.

MADHYALOKA (THE MIDDLE UNIVERSE)

The middle universe is 1 Rajju wide and 1 lac 40 Yojanas high It has a shape like a bangle (circular). The middle universe consists of innumerable island - continents (Dvīpas) and oceans. In the center of this middle universe, there is the Jambū-dvīpa which has a diameter of 1 lac Yojanas or 40 crores of miles (1 Y = 4000 miles). The Jambū-dvīpa is surrounded by the Lavaṇa Ocean (having salty water) with a diameter of 2 lac Yojanas. This ocean is surrounded by Dhātakī-Khanda island-continent having a diameter of 4 lac Yojanas. This is surrounded by the Kālodadhi ocean with a diameter of 8 lac Yojanas. This is surrounded by Puṣkara island - continent of 16 Y diameter. Following this, there is a series of oceans and island - continents surrounding each other having double the diameter from the preceeding ones The name of the last island - continent and ocean is Svyambūrmaṇa Dvīpa and Svayambhūramana ocean Please see Fig.3 for the Middle Universe

Jambūdvīpa

There is Sumeru (or Meru) mountain in the centre of Jambudvīpa which is 1 lac Yojana high and ten thousand Yojanas wide There are seven regions (Kṣetras) and six principal and permanent mountains (Kulāchalas) in it The names of these six mountains are: (1) Himavan, (2) Mahā-himavān, (3) Niṣadha, (4) Nīla, (5) Rukmī and (6) Śikharī The names of the seven regions are (1) Bharata, (2) Haimavata, (3) Hari, (4) Videha, (5) Ramyaka, (6) Hairaṇyavata and (7) Airāvata

The Size of the Regions and Mountains

The size of Bharata region is 1/190th part of Jambūdvīpa or it is 100000/190 = 526 6/19 Yojanas (or 21,05,263 3/19 miles) The size of Himavāna mountain is twice that of the Bharata region Similar is the case until the Videha region and later the size of regions and mountains goes on halving which can be seen in the map. For details, please see Table-11, in the end of the book The Jambūdvīpa is shown in Fig 4

The Mountain of Vijayārdha

There is the Vijayārdha mountain in the center of Bharata region It is 50 Yojanas (2 lac miles) wide and 25 Yojanas (1 lac miles) high. Its length touches the Lavana ocean on both the sides. On both the northern and southern sides above this mountain, there are cities of Vidyādharas (proficient in superpowers by birth) 10 Yojanas above the surface and 10 Yojanas within the surface on planar grounds There are fifty cities in the south and sixty cities in the north There are mansions of Ābhiyogya devas (conveyance provider or attendant deities), ten Yojanas above these cities and ten Yojanas within them There are nine peaks (Kūtas) on plane surface five Yojanas above these mansions

One of the peaks is called 'Siddhāyatana' where there is a Jina temple. The rest of the peaks contain mansions of the deities. This Vijayārdha mountain is silvery. A similar Vijayārdha mountain is also there in the Airāvata region which also has the same dimensions and details.

The Himavān Mountain

The Himavān mountain has a width of 1052 12/19 Y (4,21,05,26 6/19 miles). It is 100 Yojanas high. There is a lotus-pond named "Padma" on this mountain which is 1000 Y in length, 500 Y in width and ten Yojanas deep. The mountains beyond this have lotus-ponds named Mahāpadma, Tigincha, Kesari, Pundarīka and Mahāpundarīka on them.

Lotus Flower (Kamala)

In the centre of the Padma lotus-pond, there is a lotus flower (Fig. 5 later) with a diameter of one Yojana. It is composed of earth-bodied gems. The female deity "Srīdevī" resides in the palace constructed on the pericarp of this lotus. There are 140115 lotuses more in this pond where the family members of Śrīdevī reside. Similarly, there are lotuses in other ponds on other mountains where the female deities named 'Hrī', Dhṛti', 'Kīrti', 'Buddhi' and 'Laxmī' reside alongwith their family deities. (For details, please see Table - 8 in the end of the book).

The Gangā etc. Rivers

The above six lotus-ponds are the origins of the 14 rivers, two of which flow in each of the regions. The rivers Gangā and Sindhu flow in Bharata region. The rivers Rohita and Rohitāsya flow in the Haimavata region and so on. The two lotus-ponds - Padma and Mahāpundarīka are the origins of three rivers each and the other four middle ponds are the origins of two rivers each.

The River Gangā

The river Gangā originates from the eastern arched gate (toraṇa) of the Padma pond and moves 500 Y towards the east, takes a curve towards south at a distance of two Krośas from Gangākūta and falls in the Bharata region by entering the Jihvikā channel. It falls at a distance of 25 Y from the mountain.

Gangā Kunda (Ganga - pool)

There is a 60 Y wide and 10 Y deep Gangā pool at a point where the river Gangā falls. There is a 10 Y high admantine mountain in this pool. There is the palace of the female deity Gangā on the peak of this mountain. On the terrace of this palace, there is a natural Jina image seated on

lotus-seat. This image is graced with matted and braided hairs (Jaṭājūṭa). The waving water-stream of the river Gangā falls on the Jina image looking as if it is anointing the Jina herself.

This water-stream widens upto eight Yojanas and enters the cave of Vijayāradha mountain with its curved path after coming out of the southern arched gate of this pool. This river meets with fourteen thousand of its tributaries while moving towards the east and, then, finally falls into the Lavaṇa ocean. The fourteen thousand tributaries do not flow in the Āryan section of Bharata region. They flow through the Mleccha sections only. The Sindhu river has also similar description as the Gangā. However, this river flows in the Bharata region while coming out of the western arched gate of Padma pond The width etc. of other rivers upto Sitā river beyond these rivers goes on increasing two-fold and later goes on reducing by half.

Six Khandas (Sections)

The Vijayārdha mountain and river-pairs in the Bharata and Airāvata regions divide them into six sections each. The central section by the side of the ocean is Āryan section while other sections are Mleccha sections.

The Sumeru Mountain

The Sumeru mountain is situated in the centre of Videha region It is one lac forty Yojanas high. It has a foundation of 1000 Y. It has a width of 10000 Y on the ground surface. The Bhadraśāla forest is situated on the surface above the foundation where four Jina temples are situated one in each of the four directions On moving 500 Y above the surface, there is Nandana forest It is in the form of a Katani (platform) which is 500 Y (20 lac miles) wide. It also has four Jina temples one in each of the four directions There is Saumanasa forest 62500 Y above Nandana forest. It is also in the form of a Katanī which is 500 Y wide It also has four Jina temples one in each of the four directions There is Pānduka forest 36000 Y above the Saumanasa forest It is also in the form of the Katanī which is 494 Y wide. It has also four Jina temples one in each of the four directions

In the centre of Pānduka forest, there is 12 Y wide and 40 Y high summit (Cūlikā) on it The width of the Meru mountain thus goes on decreasing gradually and it has a width of only 4 Yojanas at the tip of the summit.

Colour of Sumeru Mountain

The Sumeru mountain is composed of diamonds upto 1000 Y at its foundation . It is composed of variegated gems upto 61000 Y from the surface followed by gold upto 38000 Y above it. The summit is composed of Saphire (Nīlamaṇi) gems.

Pānduka Śilā (Rock) etc.

There are four Silas (rocks) in the four directions of Pānduka forest. Starting from the north-east (īśāna) direction, these rocks are named as Pānduka rock, Pāndu-kambalā rock, Rakta-rock and Rakta-kambalā rock. They are half-moon shaped. They are graced with thrones, parasols (Chatras) and eight-fold auspicious articles (Mangala dravyas). The lord of Saudharma heaven anoints the Tīrthankaras of Bharata region on Pānduka rock. Similarly, the Tīrthankaras of western Videha regions are anointed on Pāndu-kambalā rock, the Tīrthankaras of Airāvata region are anointed on Raktā-rock and the Tīrthankaras of eastern Videha are anointed on Raktā-Kambalā rock-all by the Indra of Saudharma heaven.

In the Bharata and Airāvata regions of Jambūdvīpa, there is a six-fold spoke-changes of time and, hence, there are the periods of Lands of Actions and Lands of Enjoyment in due course. There is the minimal Land of Enjoyment system in the Himavata and Hairaṇyavata regions. There is the medial Land of Enjoyment system in the Hari and Ramyaka regions. There is the maximal or best of the Lands of Enjoyment system named as Devakuru and Uttarakuru in the Videha region in the south-north side of the Sumeru mountain. There are thirty two sections of Videha region due to its partition on the basis of eight Vaksārās and six Vibhangā rivers each in both the eastern and western Videha regions. All these have an eternal land of action system. Please see Fig. 6 for details.

Lavaṇa Ocean

There is the Lavana ocean (Salty ocean) surrounding Jambūdvipa. It has a diameter of two lac Yojanas. Its level of water is raised in the centre like the heap of grains. The depth in the middle in 1000 Yojanas. The height of water on the dark fifteenth day of the month is always 11000 Yojanas. However it gradually increases and becomes 16000 Yojanas on the bright fifteenth day of the month. And it again becomes 11000 Yojanas on the dark fifteenth day of the month with gradual decrement.

Dhātakī-Khanda Dvīpa

This island-continent has a diameter of four lac Yojanas and it surrounds the Lavana ocean. It has 'Vijaya Meru' in the centre in eastern direction and it has 'Acala Meru' in the centre of the western direction. There are two Isvākāra mountains (Bow-shaped) touching the ocean from both the sides of south and north. This results in two divisions of Dhātakīkhanda Dvīpa - east and west. Here also, the eastern Dhātakī-khanda has six mountains of Himavān etc., seven regions of Bharata etc. and fourteen rivers of Ganga etc. This system also exists in

the western Dhātaki-Khanda also. There is the Kālodadhi ocean surrounding Dhātaki-khanda Dvīpa. It has a diameter of 8 lac Yojanas.

Puṣkarārdha Dvīpa

The Puṣkarārdha Dvīpa is situated surrounding the Kālodadhi ocean and has a diameter of 16 lac Yojanas. There is Mānuṣottara mountain in its centre which is bangle-shaped. On the one side (towards Jambūdvīpa) of this mountain, there is the system of the land of action. There is the Iṣvākāra mountain in the south-north of this Dvipa. In the eastern Puskarārdha, there is, 'Mandara Meru' (mountain) and in the western side, there is 'Vidyunmāli Meru' (mountain). In this Dvīpa also, there are regions like Bharata etc., mountains like Himavān etc as described earlier.

One Hundred Seventy Karmabhūmis (Lands of Action)

There is Sumeru mountain in the centre of Jambūdvīpa There is Niṣadha mountain in its south and Nīla mountain in its north This Sumeru mountain is just in the centre of Videha region. The river Sītodā originates from the Niṣadha mountain and the river Sītā originates from the Nīla mountain The Sītā river falls into the eastern ocean while Sitoda falls into the western ocean Thus, the Videha region is divided into four sections - two sections on the eastern side of Meru and two sections on its western side. Each of the Videha region has four Vakṣāra mountains and three Vibhangā rivers each Thus, each Videha region has 8 divisions each These four Videhas, thus, have 32 sections These sections are related with one Meru in Videha The 2 5 continents have 5 Meru mountains and, thus, this will have 32 x 5 = 160 Videha regions

Similarly, each of the 160 Videha regions have one Vijayārdha mountain, a pair of Ganga and Sindhu rivers and a pair of Raktā and Raktodā rivers. This makes six sub-sections of each Videha section The central sub-section is called the Aryan sub-section while the other sub-sections are non-Āryan sub-sections. Thus, there are 5 Bharatas, 5 Airāvatas and 160 Videhas of 5 Mahāvidehas Thus, there are 5 + 5 + 160 = 170 regions. These regions are the 170 lands of actions

There are innumerable island-continents and oceans in this 1-Rajju-wide middle universe There are 170 lands of actions (as said above) in the 2.5 continents The human beings can attain salvation by destroying the karmas through austerities etc. in these lands of actions only

Peaks
Peaks
N
W E
S
Padma Pond
Himavāna Mountain
Vṛṣabha Giri
7
9
17
16
1 Mountains
2 Mountains
3 Mountains
8
10
4
5
6
15
14
Ayodhya
11
13
Lavaṇa
Ocean
12

1,2,3,4,6 Mlechchha sections
5 Arya Section
7,8,9,10 Kumanusa Dvipas
11 Prabhāsa-Dvipa
12 Karatanu Dvipa
13 Māgadha Dvipa
14 Ganga River
15 Sindhu River
16 Ganga Pool
17 Sindhu Pool
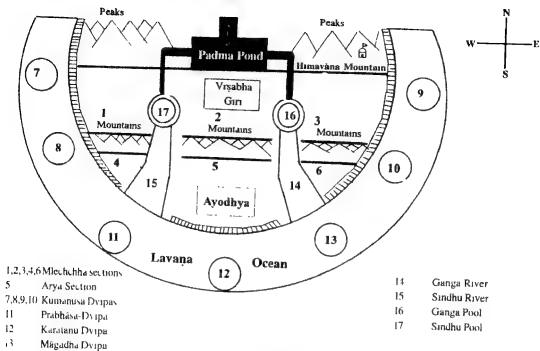
Fig. 1 : Bharata Region in Jambūdvīpa
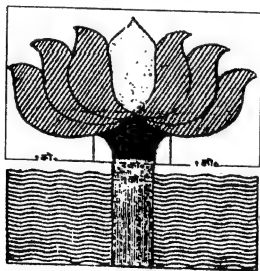
Fig. 5 : Lotus in Padma Lake

(* Figures not to scale)

Three Lokas

Fig. 2 : The Jaina Universe
(* Figures not to scale)

Fig. 3 : The Jaina Middle Universe with Continents & Oceans

Fig. 4 : Jambūdvīpa
(* Figures not to scale)
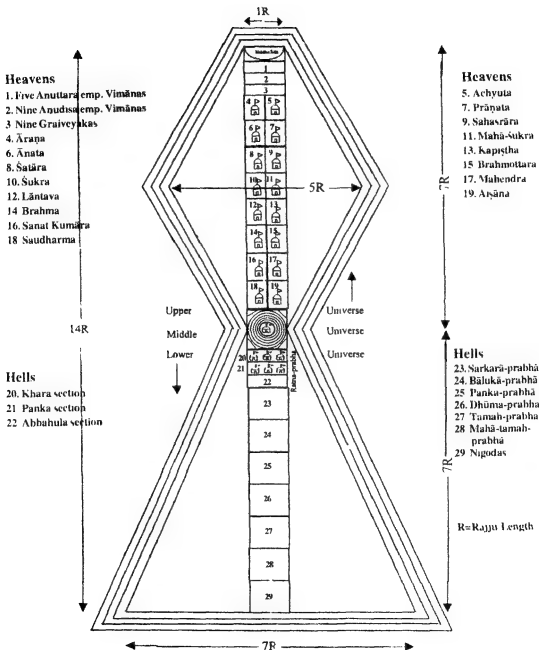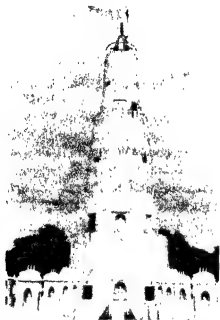
Fig. 6 : Sumerū Parvata, Hastināpura
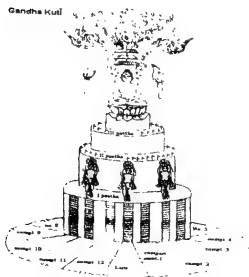
Fig. 7 : Holy Assembly (Samavaśaraṇa)
(* Figures not to scale)

Thirty Lands of Enjoyment (Bhogabhūmis)

There are six Lands of enjoyment in Jambūdvīpa as below :

(1-2) Two minimal Lands of Enjoyment in Haimavata and Hairanyavata region.

(3-4) Two medial Lands of Enjoyments in Hari and Ramyaka regions

(5-6) Two maximal or best Lands of Enjoyments in Devakuru and Uttarakuru regions

There are twelve Lands of Enjoyment in Dhātakī - Khanda Dvīpa and 12 Lands of Enjoyment in Puskarārdha Dvīpa Thus, there are (6+12+12) = 30 Lands of Enjoyment in 2.5 island-continents

Ninety six Bad Lands of Enjoyment (Ku-bhogabhūmis)

There are twenty four inner islands (Antardvīpas) each on both the banks of the Lavana ocean They are there in the following way

(1-4) Four inner islands in four direction

(5-8) Four inner islands in four oblique or intermediate (Vidisā) directions

(9-16) Eight inner islands in the intervals of four normal and four oblique directions

(17-20) Four inner islands-two on each sides of the Himavān and Sikhari mountains

(21-24) Four inner islands-two on each side of the Vijayārdha mountain in Bharata and Airavata regions

These 24 inner islands are on one side of Lavaṇa ocean. The other side has also 24 inner islands Similarly, there are 48 inner islands on both the sides of Kālodadhi ocean also Thus, there are 96 inner islands. The human beings residing there have tails and horns etc Hence, these inner islands are called 'Bad Lands of Enjoyment' (Ku-bhoga bhūmis). The residents of these lands are, therefore, termed as 'Bad - Enjoyment - Landers'. They have a life-span of innumerable years

Bad Human Beings (Kumānuṣas)

The human beings residing in the eastern direction of bad lands of Enjoyment are single-footed The human beings residing in the western direction have tails, southerners

have horns and the northerners are dumb The human beings of oblique - directions have disgusting forms These human beings are born in pairs and die also in pairs They do not have any pains related with body. Some of them eat the sweet earth there while some others eat the fruits and flowers etc growing there Their ugliness is the result of the acts like donation to the deficient donees (Kupātras) etc

Svayambhūramaṇa Mountain

The bangle-shaped Svayambhūramana mountain is situated in the center of the last island-continent of Svayambhūramana This mountain divides the Dvipa in two parts like the Manusottara mountain There is the system of minimal land of enjoyment in the islands continents beyond Manusottara mountain and upto one side of Svayambhūramana mountain involving innumerable islands-continents Innumerable sub-human pairs reside in all these places.

On the other side of the Svayambhūramana mountain and in the Svayambhuramana ocean , there is a system of land of action In other words, the sub-humans here are the subhumans of the land of action They may have spiritual stages from the first to fifth one Innumerable sub-humans there attain rebirth in the heavens by observing partial restraint with right faith through memory of previous birth or sermons from the heavenly deities etc

Natural (Akṛtrima) Jina Temples of Jambūdvīpa

There are seventy eight natūral Jina temples in Jambudvipa as shown below

1-16 Sixteen temples on Sumeru mountain

17-20 Four temples of Gajadantas in the four oblique directions of Meru mountain

21 26 Six Jina temples-one each on the six principal mountains like Himavan etc

27-42 Sixteen Jina temples on sixteen Vaksāra mountains in Videha region

43-74 Thirty two Jina temples of thirty two Vijayardha mountains of Videha region

75-76 Two Jina temples of the Vijayaradha mountains of Bharata and Airavata regions

77-78 Two Jina tempels on the branches of Jambu and Sālmalī trees in Devakuru and Uttarakuru

Natural Jina Temples of the Middle Universe

In contrast with Jambūdvipa, the Dhātaki-khanda and Puskarārdha island - continents have two Meru mountains each and, therefore, have double the number of each component. They have, hence, double the number of natural Jina temples. In addition, these two island-continents have two bow-shaped mountains each, which have two Jina temples each. Besides, there are four Jina temples one in each direction of Mānusottara mountain. There are 13 Jina temples each in the four directions on the Kundalavra mountain of Nandisvara dvipa (13 x 4 = 52) There are four Jina temples one in each of the four directions on the Kundalavara mountain of the eleventh Kundalavara Dvipa There are four Jina temples one in each of the four directions on the Rucakavara mountain of the thirteenth Rucakavara dvīpa All these make up a total of 458 Jina temples (78 + 156 + 156 + 4 + 4 + 52 + 4 + 4 = 458) in the middle universe I offer my three-fold bowings (mental, vocal and physical) to these temples and the Jina images seated in them

Kinds of Celestial Beings (Deities)

There are four kinds of celestial deities

(1) Mansional (Bhavana Vāsī)

(2) Peripatetic (Vyantara)

(3) Astrals (Jyotir-Vāsī)

(4) Graded Empyreans (Kalpavāsī, Empyrean- planed ones)

Out of these four kinds, the mansional, peripatetic and astrals are called 'Bhavanatrika', who reside in lower & middle universe, while the fourth kind 'the graded empyreans' reside in upper universe

The Mansional Deities (Bhavana Vāsī Devas) : (1) Their Residences

It has been stated earlier that the first earth named Ratna-prabha has three sections In its first section (Khara), seven kinds of peripatetic deities reside which exclude their class of Rāksasas The nine kinds of mansional deities also reside there excluding their class of Asurakumāras The mansional Asura-Kumāras and the peripatetic Raksasas have their residences in the second section (Panka) of the Ratnāprabhā earth

Classes of Mansional Deities

There are ten kinds of mansional deities as below :

(1) Asura Kumāras

(2) Nāga Kumāras

(3) Suparṇa Kumāras

(4) Dvīpa Kumāras

(5) Dik Kumāras

(6) Udadhi Kumāras

(7) Stanita Kumāras

(8) Vidyut Kumāras

(9) Agni Kumāras

(10) Vāyu Kumāras

Number of Residences of Mansional Deities

There are a total of 7 crore and 72 lac residences (Bhavanas) of the mansional deities as below

(1)	Asura Kumāras	64 lac residences
(2)	Nāga Kumāras	84 lac residences
(3)	Suparṇa Kumāras	72 lac residences
(4)	Vāyu Kumāras	96 lac residences
(5-10)	All others, 76 lac each	76 x 6 = 456 lac residences
Total		772 lac residences

Jina Temples in the Residences of Mansional Deities

Each of the 7 crore and 72 lac residences has a Jina temple. Thus, there are 7 crore and 72 lac Jina temples in the universe of mansional deities. I offer my three-fold bowings to the Jina images seated in these temples.

Lords of Mansional Deities (Indras)

There are two Indras (Lords) each in each of the ten classes of mansional deities. Thus, there are twenty Indras in all who are graced with all the splendours.

Family of Indras

Each Indra has ten classes of family of deities : (1) Prati-indra (Indra equivalent), (2) Trāyastrinsa (ministers, they are 33 in number), (3) Sāmānika (co-chiefs), (4) Lokapāla (Guardians, Custodians or Police), (5) Ātma-rakṣaka (Body-guards), (6) Pārisadas of three councils (Pārisadyas, Councillors), (7) Seven Anikas (Army chiefs), (8) Prakīrnakas (Sentinels, Citizens), (9) Ābhiyogyas (Conveyance providers, attendants), (10) Kilvisakas (menials).

Out of these, the Indra is like a king, Prati-indra is like a prince or heir - desginate, Trāyastrinṣa is like the sons or ministers of Indra, Sāmānika is like the wife or co-chief of Indra, Lokapāla is like the guardian of the Indra system, and Ātma-rakṣaka is like a body guard of the Indra. The Indra also has three kinds of external, medial and internal councils like the kings. The members of these councils are called 'Parisadas' (councillors). The Anīka deities are like the army men. The Prakirnakas are like the general public, the Ābhiyogas are like the servants or slaves for various services and the Kilvisakas are like Candalas. Out of them, the number of Pratindras is 20 as equal to the number of Indras. Thus, the mansional deities have a total of 40 Indras involving 20 Indras and 20 Prati-indras.

Kinds of Residence of Mansional Deities

There are three categories of residence of mansional deities.

(1) Palaces or mansions (Bhavanas) : residences in the Ratnaprabhā earth

(2) Residences over islands and oceans (Bhavanapura)

(3) Residences under natural surroundings of beautiful trees, ponds and mountains etc (Āvāsa)

Out of the ten classes of mansional deities, the deities of Nāga Kumāra class etc. have all the three kinds of residences as above. However, the Asurakumāra deities have only one kind of residence - mansions. The mansions of mansional deities are there between 2000 Y to one lac Y below the Citra earth. All these mansions are squared (Sama - Catuṣkoṇa) They are 300 Y high and they have an area of numerable and innumerable Yojanas

Jina Temples

Each of the mansions as above has a 100 Y high peak in its centre. Above these peaks, there are Jina temples which have four gates of entry graced with ruby - red (Padmarāga) potchers, three surrounding walls made of gems and beautified with flags and garlands. Each of the temples has 108 Jina images in it. The right - faithed deities worship the Jinas daily with devotion to destroy their karmas The wrong - faithed ones also assume the Jina images as their tutelary deities and worship them daily in various ways

Palaces of Mansional Deities

There are palaces of mansional deities surrounding the above Jina temples and are composed of excellent gold and gems and have varied shapes and sizes The details about the life-span etc of these mansional deities should be learnt from the Table-12 at the end of the book

Peripatetic Deities (Vyantara devas) : Their Residences

The following seven classes of peripatetic deities reside in the Khara section of the Ratnaprabhā earth : (1) Kinnara, (2) Kimpuruṣa, (3) Mahoraga, (4) Gandharvas, (5) Yakṣas, (6) Bhuta and (7) Pisacas The Panka section has residences for the Rākṣasa peripatetics The number of residences of all the peripatetics is innumerable They are three-foldly classified (as in the case of mansional deities) (1) Palaces or mansions (Bhavanas), (2) Residences over islands and oceans (Bhavanapura), (3) Residences under natural surroundings of beautiful trees, ponds and mountains etc. (Āvāsa). The mansions are there in the Khara and Panka sections The Bhvanapuras are there over the innumerable islands and oceans. The Āvasās are there in the beautiful natural surroundings.

The peripatetic deities have their residences in the Meru-high middle universe and upper universe. Some of these peripatetics have mansions only, while some others have two kinds of residences and some others have all the three kinds of residences All these residences have the surrounding fence-walls

Jina Temples

As the residences of the peripatetics are innumerable, the number of Jina temples are also innumerable. This is so because as many Bhavanas etc. are there, as many Jina temples are also there with one-to-one correspondence.

Functions of the Peripatetics

The peripatetic deities are pastime-loving. Hence, they wander to and fro in the vacant places, crematoriums and cavities of the trees etc. Sometimes, they inflict troubles on the people with whom they have enmity (in earlier birth), sometimes, they also offer help to some with whom they are pleased. When they acquire right faith, they become fearful of sins and they take interest in religious activities also.

The Indras of the Paripatetics

There are two Indras of each of the eight classes of peripatetics. They are as shown below

(1) Two Indras of Kinnaras (1) Kimpurusa and (2) Kinnara

(2) Two Indras of Kimpuruṣas (1) Sat-purusa, (2) Mahāpurusa

(3) Two Indras of Mahoragas (1) Mahākāya, (2) Atikāya

(4) Two Indras of Gandharvas . (1) Gitarati, (2) Gitarasa

(5) Two Indras of Yaksās (1) Manibhadra, (2) Purnabhadra.

(6) Two Indras of Raksasas (1) Bhima, (2) Mahābhima

(7) Two Indras of Bhūtas (1) Svarupa, (2) Pratirupa

(8) Two Indras of Pisācas (1) Kāla and (2) Mahākāla.

Thus, the peripatetic deities have sixteen Indras

Family of Peripatetic Deities

Each of the 16 Indras has eight - fold family deities. They do not have Trāyastrinsas and Lokapālas as in the case of mansional deities. They have the rest of the eight kinds of family

deities as in the case of mansional deities. Each of the Indra has one Pratindra, hence the peripatetics have 16 Pratīndras. Thus, they have 32 Indras The peripatetic Indras are engaged in themselves enjoying various kinds of pleasures alongwith their family deities in their residences.

The Foods of Peripatetic Deities

The peripatetic deities like Kinnara etc. and their goddesses have nectary mental food intake They do not have morsel intake. The deities with a life-span of one Palya years have intake in five days while others having a life-span of ten thousand year have their intake in every two days.

Respiration of Deities

The deities having a life-span of one Palya years have a respiration in every five Muhurtas and those having a life-span of 10000 years have a respiration in seven Ucchvāsās time-period

Causes of Birth as Peripatetics

The living beings, who are following wrong paths, who have blemish conducts, who have natural dissociation of Karmas, who die accidential death by fires etc , who have weak passions, who undertake penances amidst five kinds of fires (Pancāgni) and who follow conduct devoid of righteousness, take birth as the peripatetic deities, after their death in the current state These deities, sometimes, acquire right-faith also there. Some deities devoid of righteousness are also reborn as one-sensed beings when they die with sorrowful volitions.

Clairvoyance, Power and Proteation of the Peripatetic Deities

The peripatetic deities having the minimum life-span of 10000 years, have the knowledge of clairvoyance upto an area of 5 Krosas (10 miles ~ 16 6 kms) and the maximum area of this knowledge may be limited to 50 krośas (100 miles) The peripatetics having a life-span of one Palyopama may have the clairvoyance knowledge upto an area of 1 lac Yojanas in the upper and lower directions The peripatetics having the minimum of life-span have the power to kill or save hundred people They are also capable of uprooting an area of 150 D (900 ft) and throw it to other places The peripatetic deities having a life-span of one Palyopama can topsy-turvy the six sections of any region like Bharata etc The peripatetics having a minimum life-span, may have a maximum proteation of 100 forms and a minimum proteation of seven forms The other deities may proteate upto the whole area of their clairvoyance knowledge

These deities have an occupancy (or size) of 10 D (60 ft) They take instantaneous birth termed us Upapāda birth and grow their body like a 16 year old youth in an Antar-muhūrta time and develop all the six completions during this period.

Astral Deities (Jyotir-Vāsī Devas) : Five Classes of Astral deities

There are five major classes of astral deities (1) Sun, (2) Moon, (3) Planets, (4) Constellations and (5) Stars Their heavenly planes i e. abodes are shining. Hence, they are called astral deities All of their planes are like semi-spheres or hemi-spheres All these astral deities are daily circling around the Meru mountain at a distance of 1121 Y or 44,84,000 miles from it Out of these deities, the moon, sun and planets are circling around it separately in order in the circumference in the area of 510 48/81 Y of their motion However, the stars and constellations move in the circumference of their path of motion

Height of the Astral Deities

The astral planes (abodes) of all the five classes of astral deities are situated within a height of 790 Y to 900 Y from this Citra earth, i e. they are located in a height of 110 Y First of all, there are astral planes (abodes) of stars which are the smallest having a size of 1/4 Krosa or 250 miles The thickness of these planes is roughly half their size The planes of Rāhu are located below the moon and the planes of Ketu are located below the sun. It means that the astral planes are moving one over the other within a distance of 4 Pramanāngula, PA (1PA = 500 uA or Utsedhāngula, 2000 uA) of the sun and moon The planes of Rahu and Ketu cover in order the planes of moon and Sun in the bright and dark fifteenth days of the month in every six months This is called 'Eclipse' (Grahana) The height etc of the various astral planes from this earth and their other details like size etc are given in Table-13 in the end of the book

Deities of the Category of Conveyance Providers (Ābhiyogyas)

The astral planes of the sun and moon each are pulled by the Ābhiyogya deities in different directions There are 4000 such deities who pull them in the eastern direction by proteating themselves in the form of lion. Four thousands of them pull them in the southern direction through proteation in the form of elephants Four thousands of them pull them in the west through proteation in the form of bulls and four thousands of them pull them in the north through proteation in the form of horses. Thus, the planes of astral deities are being continuously pulled or driven by 16000 conveyance deities. Similarly, the planes of planets are pulled by 8000 such deities, the planes of constellation are pulled by 4000 such deities and the planes of stars are pulled by 2000 conveyance provider deities

Speed of Astral Deities

The moon moves with the lowest speed. The sun moves faster than moon, the planets move still faster even than sun. The constellations move faster than planets and the stars move fastest of all the astral deities.

Rays of the Sun etc.

The astral planes or abodes are natural and they are composed of the earth-bodied shining metal The solar rays are hot because the earth-bodied beings composing the solar disc have the fruition of the physique-making karma of hot light (Ātapa) The lunar disc is basically cool as the earth bodied beings composing this disc have the fruition of the physique-making karma of cold light (Udyota) Hence, the lunar rays are cool. Similarly, the other astrals also have cold rays

Number of Astral Planes and Jina Temples

In the centre of all the astral planes of the astral deities, there is one Jina temple, in each of them There are residential mansions of deities surrounding these temples These astral planes are 1 Rajju wide and are spread upto the middle univese Hence, their planes are innumerable and, accordingly, the Jina temples also turn out to be innumerable Each temple has 108 Jina images My bowings to all these Jina images.

Area of Motion / Movement of the Sun

The area of movement of the sun runs upto 108 Y inside Jambūdvipa and 330 48/81 Y inside the Lavana ocean This means that the total area of movement of the sun is 510 48/81 Y (or 2043147 13/61 miles) There are 184 lanes in this areal length The two suns (of Jambūdvipa) move in these lanes gradually one in each lane.

Winter and Summer Solistice (Dakṣiṇāyana, Uttarāyaṇa)

When the sun is in the first lane, the winter solistice starts from the first dark day of Srāvana (July-Aug) month In contrast, when the sun reaches the last lane, there is the start of summer solistice (normally in January).

The Movement of Sun in a Minute

The sun moves 447623 11/18 miles in a minute.

Sight of Jina Image of the Solar Plane by the Cakravartī

When the sun comes into the first lane during its movement, the Cakravartī has a sight of the Jina image seated in the temple of solar plane as the sun is located at a point above the royal palace of Cakravartī at Ayodhyā at that time. The distance of sight of objects of the Cakravarti is 47263 7/20 Y (i.e. 1890534000 miles).

Area of Motion of the Moon

There are 15 lanes of moon in the area of motion of the Sun. The moon moves in one lane each day.

Motion of Moon in a Minute

The moon moves a distance of 422796 31/1647 miles in a minute.

Dark Fortnight and Bright Fortnight (Kṛṣṇa-pakṣa, Śukla-pakṣa)

There is the bright fifteenth day when the moon is visible in full. The Rāhu plane moves below the lunar plane. The Rahu covers the fifteen phases (lanes) of moon in 15 days covering one phase each day. At the last day, one phase out of 16 of moon remains uncovered. This phase is termed as the 'Dark fifteenth day' (Amāvāsyā). The Rāhu, then, begins uncovering one phase in the lane each day and uncovers the 15 phases on the fifteenth day which is called 'bright fifteenth day' (Pūrnimā). Thus, there is the division of the month in the form of 'dark fortnight' and 'bright fortnight' due to Rahu's covering and uncovering of the phases of the moon.

The Family of the Moon

Among the astral deities, the moon is the Indra and the sun is Indra-equivalent (Pratīndra or heir designate). Thus, the Indra moon has one Pratīndra (sun), 88 planets, 28 constellations, 66975 crore x crore of stars (66975 x 1014). All these form the family of the moon. Jambūdvipa has two suns and two moons.

Division of Day and Night

The division of day and night is based on the motion of the sun only. It is only the astral deities like the sun and moon etc., located within the area of Mānusottara mountain, which move. The astral deities beyond this mountain are static.

ŪRDHVA LOKA (THE UPPER UNIVERSE)

There is 7 Rajju high upper universe above the middle universe Infact, the negligible height (1 lac 40 yojans) of middle universe has been derived from the upper universe only There are 16 heavens (in 8 pairs), 9 Graiveyakas, 9 Anudisas and 5 Anuttara abodes or vimanas in the upper universe with Siddha Śilā at the top

Deities of Heavens or Graded Empyreans (Kalpvāsī Devas)

Names of Sixteen Heavens

There are sixteen heavens (Kaplas, graded empyreans' abodes) named as below

(1) Saudharma

(2) Īśāna

(3) Sanatkumāra

(4) Mahendra

(5) Brahma

(6) Brahmottara

(7) Lāntava

(8) Kāpistha

(9) Sukra

(10) Mahāsukra

(11) Satara

(12) Sahasrāra

(13) Ānāta

(14) Prānata

(15) Ārana

(16) Acyuta

Twelve Kalpas (Residence of Indras of Heavens)

It is stated that

(1) There are two Indras of the Saudharma-īśāna - pair of heavens.

(2) There are two Indras of the Sanatkumāra - Māhendra pair of heavens.

(3) There is one Indra of the pair of Brahma - Brahmattara heavens.

(4) There is one Indra of the pair of Lāntava - Kāpiṣtha heavens

(5) There is one Indra of the pair of Śukra - Mahāśukra heavens.

(6) There is one Indra of the pair of Satāra - Sahasrāra heavens.

(7) There are two Indras of the pair of Ānata - Prānata heavens

(8) There are two Indras of the pair of Ārana-Acyuta heavens

The residences of these Indras are known as 'Kalpas' Thus, there are twelve Kalpas as there are twelve Indras as above

Beyond-Kalpa or Non-graded (Kalpātīta) Abodes (or Heavens)

There are 9 Graiveyakas, 9 Anudisas and 5 Anuttara abodes or planes or Vimānas of heavenly beings beyond the above sixteen heavens or twelve Kalpas There are no classes of deities like Indras etc there as in case of 16 heavens. Hence, these are called Beyond Kalpa (Kalpatita or non-graded) heavens. All the deities in them are called 'Ahamindra' (I am Indra)

Nine Graiveyakas

The nine Graiveyakas are given below :

3 Lower ones (Adhastana) 3 Medial ones (Madhyama) 3 Upper ones (Uparima)

Nine Anudiśas

The nine Anudiśas are the following :

(1) Four serially-ordered (Śreni-baddha) : (i) Arci, (ii) Arci - mālinī, (iii) Vaira, (iv) Vairocana. They are in the four directions - one in each

(2) Four Dispersed (Prakīrṇaka) : (i) Soma, (ii) Somarūpa, (iii) Anka and (iv) Sphatika They are located in the oblique-directions and, hence, are called dispersed (Prakīrṇakas)

(3) Āditya in the center of all of them

Five Anuttaras

There are four heavenly planes of (i) Vijaya, (ii) Vaijayanta, (iii) Jayanta and (iv) Aparājita - one in each of the four directions. The fifth one is Sarvārtha - Siddhi in the center of these four ones.

The Location of Kalpas and Kalpātīta Abodes (Vimānas)

The Saudharma - pair is located 1.5 Rajju above the base of Meru mountain The Sanatkumāra - pair is located 1 5 Rajju above them. Later, 6 pairs of heavens are located at a distance of 1/2 Rajju one above the others. Thus, there are 8 pairs of heavens in 6 Rajjus from the base of the Meru mountain (1 5 + 1 5 + 0.5 x 6 = 6 R). Beyond this, 9 Graiveyakas, 9 Anudiśas, 5 Anuttaras and Siddha Sīlā - all are located in one Rajju above them. Thus, we have the upper world of seven Rajjus.

Number of Empyrean Abodes (Vimānas)

The total number of empyrean abodes in different heavens is 84,97,023 for which the details are given as below -

(1)	No of abodes in Saudharma Heaven	32 lacs
(2)	No of abodes in Īśāna Heaven	28 lacs
(3)	No of abodes in Sanatkumāra Heaven	12 lacs
(4)	No of abodes in Māhendra Heaven	8 lacs
(5)	No. of abodes in Brahma - Brahmottara Heavens	4 lacs
(6)	No of abodes in Lāntava-Kāpistha Heavens	5 lacs
(7)	No. of abodes in Śukra - Mahāsukra Heavens	40,000
(8)	No of abodes in Śatāra - Sahasrāra Heavens	6,000

(9)	No. of abodes in 13th, 14th, 15th & 16th Heavens	700
(10)	No. of abodes in the three lower Graiveyakas	111
(11)	No. of abodes in the three middle Graiveyakas	107
(12)	No. of abodes in the three upper Graiveyakas	91
(13)	No. of abodes in Nine Anudisas	9
(14)	No. of abodes in 5 Anuttaras	5
	TOTAL	84,97,023

There is one Jina temple in each of the empyrean abodes. Hence, there are as many Jina temples as the number of abodes. I bow three foldly to all the images in these Jina temples.

Kinds of Empyrean Abodes

There are three kinds of empyrean abodes — (1) Indrakas, (2) Serially ordered (Sreni-baddha) and (3) Dispersed (Prakirnakas). The abodes in the centre of the heavens are called 'Indrakas'. The abodes located in different directions are called 'serially ordered' ones. The abodes located in the intervals between the other abodes (or in intermediate directions) are called 'Dispersed' ones.

Number of Indraka abodes

The Indraka abodes are also called 'Pratara' (Layered) abodes. There is a total of 63 Indraka abodes as given below.

(1)	No. of Indrakas in Saudharma pair	31
(2)	No. of Indrakas in Sanat Kumara - pair	07
(3)	No. of Indrakas in Brahma pair	04
(4)	No. of Indrakas in Lāntava pair	02

(5)	No. of Indrakas in Sukra pair	01
(6)	No of Indrakas in Śatāra pair	01
(7)	No. of Indrakas in Ānata etc. 4 other Kalpas	06
(8)	No. of Indrakas in three lower Graiveyakas	03
(9)	No of Indrakas in three middle Graiveyakas	03
(10)	No of Indrakas in the three upper Graiveyakas	03
(11)	No of Indrakas in nine Anudisas	01
(12)	No. of Indrakas in 5 Anuttaras	01

		63

The names of these abodes are very attractive like R̄tu, Vimala, Candra etc

Size of the Empyrean Abodes

All the Indraka abodes have an area (lxb) of numerable Yojanas All the serially ordered abodes have an area of innumerable Yojanas In contrast, the dispersed abodes have both types of area - some have an area of numerable Yojanas while some others have an area of innumerable Yojanas

Colour of the Empyrean Abodes

The abodes of heavens of Saudharma pair are five-coloured The abodes in the heavens of Sanatkumāra and Māhendra have four colours except black The empyrean abodes of the heavens of Brahma, Brahmottara, Lāntava and Kāpistha have three colours except black and blue The empyrean abodes of the heavens of Śukra, Mahāsukra, Śatara and Sahasrāra have two colours only - yellow and white. Beyond these heavens, the abodes have only one colour of white upto the Anuttara abodes

Support of the Empyrean Abodes

The abodes of the heavens of Saudharma pair are based on water The abodes of the heavens of the Sanatkumāra pair are based on air. The abodes of eight Kalpas from Brahma

onwards are based on both - air and water. The abodes beyond the twelfth heaven i.e. Ānata etc upto the Anuttara heavens are based on space only. All this means that the mattergic aggregates have been transformed in the form of air and water etc.

Eight Kinds of Earths

Only eight kinds of Earth have been admitted in Jaina cosmology. Seven earths related with the hells and the eighth one is īsat - Prāgbhāra which is the earth for the Siddha-Śilā. Thus, the heavenly abodes have been admitted as based midway between these earths.

Names of the Heavens

The names of the heavens have been designated on the basis of the name of the Indras living there. For example, the heaven where Saudharma Indra resides is denoted by 'Saudharma' heaven. The similar point should be applied in case of other heavens.

Palaces of Deities

The palaces of empyrean deities are located on the different types of empyrean abodes (Vimānas). They are squared, colossal and they have a variety of shapes and sizes. All these palaces are made of gold and gems like quartz (Sphatika) etc. They have Upapāda-Sayyā and seating hall (Āsanasala) etc. They are all eternal.

Family of Deities

All the Indras have ten classes of deities in their family (1) Pratindra, (2) Sāmānika, (3) Trayastrimsa, (4) Lokapāla, (5) Ātmaraksa (Body-guards), (6) Pārisada (Councillors), (7) Anīka (Army men), (8) Prakīrnaka (Citizens), (9) Abhiyogya (Conveyance Provider and other service deities) and (10) Kilvisaka (menials). Each Indra has one Indra-equivalent (Pratindra). Hence, there are 12 Pratindras for 12 Indras. Thus, there are 24 Indras in the heavens.

Family of Saudharma Indra

The Saudharma Indra has one Pratīndra, 84000 co-chiefs (Samānikas), 33 ministers (Trayastrimsa), 4 Lokapālas (Soma, Yama, Varuna, Dhanada), 3,36,000 Ātmaraksa, 72,000 inner councillors, 14,000 medial councillors and 16,000 external councillors. There are seven kinds of army of bulls, horses, chariots, elephants, foot soldiers, musicians (gandharvas) and dancers. Each of these seven-fold armies, has seven orbits. The Saudharma Indra has 1,06,68,000 bulls. Other

components of the army have also the same number Thus, he has an army (Anikas) of 7,46,76,000 Every Indra is stated to have innumerable citizen deities, serving deities and menial deities

Airāvata Elephant

The chief of Ābhiyogya class of deities of Saudharma Indra is the deity named as 'Balaka This belongs to the category of conveyance provider dieties and it pro-creates a body of 'Airavatā' elephant of a size of one lac Utsedha Yojanas It has 32 faces (mouths) which are adorated with garlands of shining gems Each of the faces has four teeth made of gems Each of the teeth has one water-pond on it which has the lotus-forest in its centre There are 32 large lotuses of 1 Yojana size each in each section of the lotus forest Each of the large lotuses has one (dance and drama) theatre There are 32 celestial damsels (Apsarās) dancing in each theatre This Airavata elephant goes in the celebration of the birth of the Tirthankaras

Goddesses of Saudharma Indra

The chief and seniormost goddess of Saudharma Indra is 'Saci' There are eight such senior goddesses (Agra deivs). Each of these goddeses proteate 16000 faces of her own The most beloved goddesses of Saudharma Indra are 32000.They are called Vallalbhikas (Most Beloved) Each senior goddess has 16000 family goddesses The Vallabhikās and family goddesses are also capable of proteation of 16000 faces each. In other words, the Saudharma Indra has eight senior goddesses and 16000 goddesses with proteation capacities

The Royal Court-yard of the Saudharma Indra

The land of the courtyard of Saudharma Indra has a size of 84000 Yojanas There is a golden platform in this courtyard.

The Sudharmā Hall (Sudharmā Sabhā)

There is one Sudharmā hall in the north - east direction of Indra mansion which is 3000 Krosas high, 400 Krosas long and 200 Krosas wide It is highly beautiful and the Indra enjoys all kinds of pleasures along with his family deities in this hall

Jina Temples

There are the excellent Jina temples made of gems in the same north-east direction of the mansion.

The Height of the Body of the Deities

The height of the body of the deities of Saudharma pair of heavens is 7 Hastas, H (10.5 ft) The height of the body of deities of the Sanatkumāra pair is 6 H, in Brahma pair and Lāntava pair it is 5 H, in Sukra - Mahāsukra-pair it is 4 H, in Satāra pair it is 3.5 H, in Ānata pair and Āraṇa pair it is 3 H, in three lower Graiveyakas it is 2.5 H, in three middle Graiveyakas it is 2 H, in three upper Graiveyakas it is 1.5 H and in Anudiśa and Anuttaras it is one Hasta respectively (1 H =1.5 ft.)

Maximum and Minimum Life-span of the Deities

The maximum life-span of the deities of Saudharma pair is 2 Sagaras The maximum of life-span in Sanatkumāra pair is 7 Sāgaras, in Brahma-pair it is 10 Sagaras, in Lāntava-pair it is 14 Sagaras, in Sukra-pair it is 16 Sāgaras, in Satāra-pair it is 18 Sāgaras, in Ānata-pair it is 20 Sāgaras, in Ārana-pair it is 22 Sāgaras The life-span increases by one Sagara each in nine Graiveyakas which has 31 Sāgaras in the last one. The maximum life-span of empyreans in the nine Anudiśas is 32 Sāgaras and it is 33 Sāgaras in five Anuttara-abodes

The minimum life-span of deities is said to be equal to the little more than the maximum life-span of their earlier heavens. The minimum life-span of Ahamindras of the Anuttana abodes is thirty two Sāgaras The minimum life-span of the deities of the first pair of heavens is one Palya

Proteation and Clairvoyance

The deities of the first heaven know about the objects upto the flag staff of their abodes above and upto the first hell below through their clairvoyance. This knowledge gradually increases upto the universe channel (Loka-nālī) which the Ahamindras of Sarvarthasiddhi abodes know The proteation power of these deities is limited to the area of their clairvoyance The deities of sixteen heavens move around wherever they like through their proteation power The deities beyond Kalpas do not move though they have the capacity to do so

Sexual Enjoyment (Pravicāra)

The Sanskrta term 'Pravicāra' means sexual enjoyment The deities of the heavens of Saudharma-pair have physical sexual enjoyment (like in this world) The deities of higher two heavens enjoy sex-pleasure by touch only The deities of four other higher heavens enjoy sex-pleasure by sight of beautiful faces only. The deities of four other higher heavens enjoy the sex pleasure by listening to the amorous or other kinds of words only The deities of four other higher heavens (13-16) enjoy sex pleasure only mentally Beyond these sixteen heavens, there are no goddesses and the deities there have no desire for sex-pleasure

Heavens of Birth of Goddesses

The goddesses are born only in the first two heavens of Saudharma and Aiśāna. The deities beyond these heavens learn about the birth of goddesses for them through their clairvoyance and they carry them to their abodes.

Separation Period (Viraha Kāla)

All the Indras, their senior goddesses, guardian deities and Indra-equivalents have a maximum separation period of six months only. For the rest of deities and goddesses, please see the Table-6 in the end of the book.

Time of Food-Intake of Deities

The deities have mental food intake once in the number of thousand years with respect to their life-span in Sāgara years. The deities with a life-span of Palyaopama have their food intake once in five days.

Time of Respiration of Deities

The life-span of the heavens of Saudharma pair is two Sagaras. Their time of respiration is once in two fortnights. Similarly, the other deities have their respiration once in the number of fortnights with respect to their life-span in Sāgaras.

Empyrean Godly Saints (Laukāntika Devas)

They are called 'Laukantika' as they reside in the upper portion of the fifth heaven-Brahma. Alternatively, they are called so as they have only penultimate birth for salvation (They are the terminator of their worldly transmigration in the next birth). They have eight classes : Sārasvata, Āditya, Vanhi, Aruna, Gardatoya, Tusita, Avyābhadha and Arista. Their body height is 5 H. Their life span is eight Sāgaras and they have white aureola. They come to the Venerable to eulogise His initiation (i.e. Dīkṣākalyanaka) out of their devotion. However they do not come to them for their other auspicious events. They observe celibacy since birth. They are called Devarsi (Godly saints).

Deities Entitled to be Liberated after Single Birth

The Indras in the south direction like the Saudharma Indra, the senior goddess Saci, all the four guardian deities (Lokapālas) of southern Indras, godly saints (Laukāntika) and the

Ahamindras of Sarvārthasiddhi - all these take a single rebirth, as a rule, as a human being and attain salvation after destroying the Karmas through austerities.

Birth of the Empyrean Deities

Due to earlier-earned sacredness, the birth in the celestial destinity occurs by the method of special instantaneous method of birth (Upapāda Janma) As soon as the deities are born, there is automatic playing of musical instruments out of pleasure The deities become young within an Antarmuhūrta after developing all the six completions They know all through clairvoyance Afterwards, they go to the Jina temple after taking bath in a sacred tank and dressing themselves They offer worship there The wrong faithed deities also presume the Jinas as family deities and offer worship to them due to prompting by other deities

The deities of sixteen heavens attend the celebrations of the auspicious events (Kalyānakas) of the Tīrthankaras. However, beyond these heavens, the Ahamindras offer their bowings to them with their heads bent in their abodes only. All the details of empyreans are given in Table-6 which may be seen at the end of the book.

Total Natural Jina Temples and Jina Idols of all the three universe

As mentioned above, there are 7 crore 72 lac natural (Akṛtrima) Jina temples (of Mansional deities) in the lower universe, 458 Jina temples in the middle universe and 84 lac 97 thousand & 23 Jina temples in the upper universe, thus a total of 8 crore 56 lac 97 thousand 481 natural Jina temples are present in three universe. There being 108 Jina idols in each temple, a sum total 925 crore, 53 lac, 27 thousand, 948 idols are present in the whole universe I sincerely bow down to all these natural Jina temples & idols. Except these, I also bow down to innumerable Jina temples & idols of peripatetic and astral deities along with numerable constructed (Kṛtrima) Jina temples & idols of the middle universe

FIVE-FOLD WORLDLY CHANGES (PANCA PARIVARTANA) OF THE LIVING BEINGS

There are two kinds of the living beings (1) worldly or world wanderers and (2) Liberated (from the world) The term 'Sansāra' (world) is defined as wandering or undergoing the cycle of birth and rebirth in four destinities (चतुर्गतौ ससरण ससार) The worldly beings are defined as those who live and wander in the four-fold world

Kinds of the World

There are five kinds of the world . (1) Physical (Dravya) world , (2) Locational (Kṣetra) world (3) Temporal (Kāla) world, (4) Birth-based (Bhava) world and (5) Modal or Volitional (Bhāva) world . The changes related with these worlds are called worldly changes. Accordingly, there are five kinds of changes also.

Physical World Changes (Dravya Parivartana)

There are two kinds of changes in the physical world : (1) Karmic physical change and (2) Quasi-karmic (No-karma) physical changes

(a) Karmic Physical Changes

There are five causes of karmic bondage : (1) Wrongness (Mithyātva), (2) Non-abstinence (Avirati), (3) Non-vigilance (Pramāda), (4) Passion (Kaṣāya) and (5) Activities or Yoga Out of them, wrongness and passion are prominent as these are the varieties of deluding (Mohanīya) karma and it is this karma which is the strongest and most prominent out of all the Karmas The cycle of wandering is stopped in the absence of this Karma. The living being receives the seven-foldly Karma-convertible mattergic aggregates (Pudgala skandhas) every moment due to these two factors - wrongness and passions The world is universally pervaded by the karmic variforms (Varganās) but the living being takes in only those ones which are karmically suitable for him The life-span karma (Āyu Karma) is not bonded every moment Hence, the living being receives only seven kinds of Karma - convertible mattergic aggregates every moment When the induction period (Ābādhā Kāla or quiescence period) is over, he enjoys them for the pre-determined duration and, then dissociates them. A living being received the seven-fold Karma-convertible mattergic aggregates and, after proper induction period, enjoyed them and got them dissociated Afterwards, he received the acquired, non-acquired or mixed type of these mattergic karma - convertible aggregates, enjoyed them and dissociated them infinite times However, when the received mattergic aggregates have the same form, colour, taste, smell and touch and transform into similar karmas as before due to similar volitions, they are called as a form of 'Karmic' physical change (of world)

(b) Quasi- Karmic Physical Change

Similarly, a living being received quasi-karmic mattergic aggregates capable of developing all the six completions and formation of three bodies of gross, protean and ejectable categories, bound them, enjoyed them and dissociated them afterwards. As described earlier, when the

same quasi karmic mattergies of the same colour, taste, smell and touch are recieved by the living being in the same quasi-karmic form, this state is called as 'Quasi-karmic physical change'. It is said

सव्वे वि पुग्गला खलु कमसो भुत्तुज्झिया य जीवेण।
असइ अणतुखुत्तो पुग्गल--परियट्ट ससारे।।

"The living being has gradually received, enjoyed and dissociated all the mattergies infinite times in this mattergically changing world "

Locational Change (Kṣetra - parivartana)

All the living beings have taken birth and death infinite times in the 343 Rajju area of occupied space (Lokākasa) The locational changes have two varieties (1) Self - based locational change (Sva-Kṣetra-parivartana) and (2) Alien - based locational change (Para-Kṣetra - Parivartana)

Self - based locational Change

A fine general body (one - sensed) being took birth with a minimum size and died after completing his life-span Afterwards, it takes many births and increases its body size by one by one point until it reaches the size of the largest fish (Mahāmatsya) Thus, the time taken to go from the smallest size upto the largest size is known as self - based locational change

Alien - based locational change.

A smallest - sized (minimum occupancy) and temporally non-completioned (Labdhaparyāptaka) fine general body (one-sensed) being is born forming the eight central points of the universe as its body The same living being is later born in the same place and same form 2-3 times Similarly, he is gradually born in the same place for a number of times equal to the number of points of the minimum size of innumerableth part of Ghanāngula (GA) and died after enjoying a life-span of a time equivalent to eighteenth part of ones respiration time Later, if he makes the whole universe as his area of birth by gradual increase of his size The period taken during this process is known as alien - based locational change It is stated

सव्वह्मि लोयखेत्ते कमसो त णत्थि ज ण उप्पण्ण।
ओगाहणाए बहुसो परिभमिदो खेत्तससारे ।।

"There is no location in all the universe where the living being has not been gradually born with many sizes in this wandering world of location."

Temporal Change (Kāla Parivartana)

A living being was born in the first Samaya of evolution epoch (Utsarpiṇi) and died after completing his life-span. He wandered in the world and, later, was born in the second Samaya of the second evolution epoch and died again after completing his life-span. He wandered again in the world and, later, was born in the third Samaya of the third evolution epoch and died after completing his life-span. Similar order of birth and death should also be counted for the devolution epoch (Avasarpiṇī). Following this order, the living being is born and goes dead as many times as the number of Samayas in the duration of twenty crore x crore Sāgaras of the evolution and devolution epochs. The total time taken during the process is known as temporal change. In other words, the time taken in the birth and death in the first Samaya of evolution and devolution epochs or the time taken in birth and death in the second Samaya of the second evolution and devolution epoch is termed as Temporal change. It is stated

उस्सप्पिणि अवसप्पिणिसमयावलियासु णिरवसेसासु।
जादो मुदो य बहुसो भमणेण दु कालसंसारे।।

"The living being, while wandering in world since beginningless time, has been born and died many times in all the Samayas of evolution and devolution epochs."

Destinity or Birth-based Change (Bhava parivartana)

The minimum life span in infernal destinity (Naraka Gati) is ten thousand years. A living being took birth in the first hell with this minimum life-span and died after completing it. He was again born with the same life-span there and died after completing it. Thus, the living being was born in the first hell with this life-span a number of times equal to the Samayas of ten thousand years. Later, he took birth there with life-span of one Samaya more than ten thousand years and died. Again, he was born there with a life-span of two Samayas more than ten thousand years. Thus, he completes the maximum life-span of 33 Sagaras by gradually increasing Samayas in his life-span by one - by - one.

Again, he took birth in the sub-human destinity (Tiryanca Gati) with a minimum life-span of one Antarmuhūrta, and was, then, born again and again there with the same life-span a number of times equal to the Samayas in an Antarmuhūrta. Thus, he completes the maximum life-span of three Palya of subhuman destinity by gradual increase of a Samaya every time

Similarly, he completes the maximum life-span of human destinity i.e three Palya starting from its minimum of an Antarmuhūrta like the sub-human destinity. Similarly, he also completes the life-span of celestial destinity as in the case of infernal one. However, there is one special point in this case He completes the life-span of only 31 Sāgaras of Graiveyaka abodes because the maximum life-span there, is 31 Sāgaras only and the wrong-faithed ones are born only upto these abodes Thus, the completion of time of life-span of all the destinities is termed as 'Destinity change' It is said :

णिरयादि जहण्णादिसु जाव दु उवरिल्लया दु गेवज्जा।
मिच्छत्तसरिदेण दु बहुसो वि भवट्ठिदी भमिदा।।

"Due to wrongness, the living being wanders many times in all the destinities from the minimum of infernal life-span upto the maximum life-span of Graiveyakas "

Modal Change (Bhāva-parivartana)

The modal change takes place due to four causes (1) states of activity (Yoga Sthāna), (2) states of effort on intensity of karmic bond, (Anubhāga Bandhādhyavasāya Sthāna) (3) states of effort on passions (Kaṣāyādhyavasāya Sthāna) and (4) state of karmic duration (Sthiti Sthāna) The states of activity are defined as the comparative degree of activity in terms of the vibrations of the soul points due to mass point bond (Pradeśa) and configuration (Prakṛti) bonds. The states of effort on intensity of karmic bond are defined as the comparative degree of states of passion due to the intensity bond (of karmas) The states of effort on passions are defined as the comparative degree of passions due to the duration bond The states of duration are defined as the various types of duration of the bondable karmas The number of states of activity is equal to the innumerableth part of the Śreṇī The states of efforts on intensity bond and passion are equal to the innumerable universes

A wrong-faithed instinctive, five-sensed and completioned living being binds the minimum duration of one Antaḥ-Kodā-Kodi Sāgara (a little less than one Koda-Kodi-Sāgara) of the knowledge-obscuring karma This living being has the minimal state of passion, intensity and activity based on this duration The same living being, then, acquires a second state of activity When he completes all the states of activity, the same living being acquires the second state of intensity His states of activity should also be taken as similar Thus, he completes all the activity states alongwith all the intensity states When all the intensity states are completed, the same living being acquires the second state of passion The states of activity and intensity should also be taken as similar to the states of passion. Thus, the order of completion of states of activity and intensity should also be taken as per the completion of the states of passion

On completion of the states of passion, the same living being binds the same Karma with a life-span of one Samaya more than an Antah-Kodā-Kodī Sāgara. The completion of his states of passion, activity and intensity should be known as above. Thus, the order of completion of the states of passion, intensity and activity of each duration upto thirty crore x crore Sāgaras by gradual increase of one Samaya each time should be known. Similarly, this completion process should be applied in case of all the karmic species and their subspecies. In other words, all the above states of passion, intensity and activity should be completed as above in case of the each duration point related with each karma and its sub-species starting from its minimum duration upto maximum duration. The modal change is, thus, defined as enjoying all the durations of all the karmas and their sub-species. The time taken to complete this process is also termed as 'Modal change'. It is said

सव्वा पयडिट्ठिदीओ अणुभागपदेसबधठाणाणि।
मिच्छत्त–ससिदेण य भमिदा पुण भाव – ससारे।।

"The living being has wandered in the modal world by acquiring all the states of the configuration, duration, intensity and point bondage due to perversity."

Thus, the living being wanders in this miserable five-fold world of change due to the defect of wrongness from beginningless to infinite time. When the living being acquires righteousness, the five-fold form of worldly wandering is terminated. However, if the right-faithed being slips or falls from righteousness, and wanders in the world, he could have this for a maximum period of half mattergy change (Ardha-pudgala-parāvartana). This period is equal to the time of quasi-karmic mattergy change under the category of physical change. However, it is also called infinite as the above time is similar to the infinite time.

Some Special Numbers under the Practical / Apparent Time

We will now describe the nature of time which is observed in various forms in Aryan section of this land. The reality of time is eternal which is characterised by perduration (Vartana). The perduration is defined as the assisting cause in the transformation of modes of the various realities. The time unit is very fine like an atom. It is pervaded in all the universe because of its innumerability. It means that the atom of time is located in one-to-one correspondence on each point of the occupied space.

The time has the capacity to get infinite things changed from one state to another. It is due to this, that it is the assisting cause in changes in infinite substances despite its innumerability. This reality of time is the assisting cause in the changes of substances in the same way as the

nail below the potters wheel is the cause of its motion All the entities of the world undergo changes automatically through their attributes and modes, however, the time becomes merely the assisting cause during the changes The five realities of the living, non-living, medium of motion and rest and space are called expansive existents (Astikāyas) but time is not so as it is not many- pointed

Categories of Time

There are two kinds of time (1) Apparent (Vyavahāra, practical) and (2) Absolute (Niscaya, ideal) The apparent time functions on the basis of absolute time characterised by perduration. The apparent time is capable to run the ways of the world through its past, present and future forms This time has many varieties (of units) in terms of Samaya, Āvalī, Ucchvāsa and Nārī etc It is manifest through the motion of the astral world The units of Ghatī, Ghantā (hour) and days etc are all units of apparent time

Apparent Time

The Samaya is the smallest indivisible unit of time It is defined as the time taken by an indivisible atom to move from one space point to another immediate space point The Āvali unit consists of innumerable Samayas and the numerable Āvalīs make an Ucchvasa This is also called Prāna Seven Pranas make a Stoka Seven Stokas make a Lava, 38.5 Lavas make a Nali or Nārī or Ghati Two Ghatis/Nalis make a Muhūrta (~ 48 minutes of today) An Antarmuhūrta or Bhinna Muhūrta (Fractioned Muhūrta) is defined as a time equal to a Muhurta less by a Samaya Thirty Muhūrtas make a day (of 24 hrs) Fifteen days make a Paksa or Fortnight Two Paksas make a month Two months make a season (rtu) Three seasons (six months) make an Ayana Two Ayanas make a Varsa or year Five years make a Yuga or Era Two Yugas make ten years When one multiplies 10 yrs by 10 years, it becomes hundred years When one multiplies 100 yrs by 10, it becomes thousand years Multiplying 1000 by 10, it becomes 10,000 (ten thousand) years It become a lac of years on multiplication with ten

When one multiplies a lac years by 84, it becomes 84 lac years which is called **Pūrvānga** When a Purvanga is multiplied by 84 lac, it becomes **Pūrva** unit (which is equal to 84 x 105 x 84 x 105 = 7056 x 1010 yrs) The **Pūrva** unit multiplied by 84 becomes **Parvānga** which becomes a **Parva** on multiplication with 84 lacs The Parva unit multiplied by 84 becomes **'Nayutānga'** which becomes **'Nayuta'** on multiplication with 84 lacs again 'Nayuta' becomes **'Kumudānga'** on multiplication by 84 which on multiplication with 84 lacs again becomes **'Kumuda'** 'Kumuda' becomes **'Padmānga'** on multiplying it with 84 and it becomes **'Padma'** when multiplied with 84 lacs again When 'Padma' is multiplied with 84, it becomes **'Nalinānga'**

which on multiplication, with 84 lacs becomes **'Nalina'**. On multiplication of 'Nalina' with 84, it becomes **'Kamalānga'** which on multiplication with 84 lacs becomes **'Kamala'** On multiplying 'Kamala', with 84, it becomes **'Trutitānga'** which on multiplication with 84 lacs becomes **'Trutita'** When 'Trutita' is multiplied with 84, it becomes **'Atatānga'** which becomes **'Atata'** on multiplying it with 84 lacs. When **'Atata'** is multiplied with 84, it becomes **'Amamānga'** which on multiplication with 84 lacs becomes **'Amama'**. When 'Amama' is multiplied with 84, it becomes **'Hāhānga'** which on multiplication with 84 lacs becomes **'Hāhā'** When 'Hāhā' is multiplied with 84, it become **'Hūhānga'** which on multiplication with 84 lacs becomes **'Hūhū'** unit. When 'Hūhū' is multiplied with 84, it becomes **'Latānga'** which on multiplication with 84 lacs becomes **'Latā'** unit of time When 'Lata' is multiplied with 84, it becomes **'Mahālatānga'** which on multiplication with 84 lacs becomes **'Mahālatā'**. When 'Mahalata' is multiplied by 84 lacs, it becomes **'Śrī-kalpa'** which on multiplication with 84 lacs becomes **'Hasta-prahelita'** When this unit is multiplied by 84 lacs, the new unit is called **'Acalātma'** The value of 'Acalātma' is obtained by multiplying 84 with 84 thirty one times (or 8431) and placing 90 zeros on this number or its value is 8431 x 1090 yrs

Thus, this is the minimum numerable time in terms of years. It could be increased upto the limit of highest numerable number (HNN-Utkrṣta Sankhyāta) When the number becomes uncountable in terms of years, it is admitted as innumerable in years (In fact, it is equal to HNN + 1 yrs.) It has a number of varieties like Palya, Sāgara, Kalpa & Ananta etc The Table below shows the different time units as described above

Table - Numerable Time Units

(A) Smaller Units

1	Samaya, S	the smallest unit
2	Āvali, A	Innumerable Samayas
3	Ucchvāsa, U / Prāna, P	Numerable Avalis
4	Stoka, S	7 P
5.	Lava, L	7 S
6	Nāli / Nāṛī / Ghatī, G	38 5 L
7.	Muhūrta, M	2 G

8.	Day, D.	30 M (24 hrs.)
9.	Fortnight, Paksa, F	15 D
10	Month, M	2 F / 30 days
11	Rtu / Season, Sn	2 M
12	Ayana, An	3 Sn / 6 months
13	Year	2 An / 12 months
14	Yuga, Era, Y	5 years
(B)	**Bigger Units**	
15	Pūrvanga	84×10^{5} Years
16	Purva	$84^{2} \times 10^{10}$ "
17	Parvānga	$84^{3} \times 10^{10}$ "
18	Parva	$84^{4} \times 10^{15}$ "
19	Nayutānga	$84^{5} \times 10^{15}$ "
20	Nayuta	$84^{6} \times 10^{20}$ "
21.	Kumudānga	$84^{7} \times 10^{20}$ "
22	Kumuda	$84^{8} \times 10^{25}$ "
23	Padmānga	$84^{9} \times 10^{25}$ "
24	Padma	$84^{10} \times 10^{30}$ "
25	Nalinānga	$84^{11} \times 10^{30}$ "
26	Nalina	$84^{12} \times 10^{35}$ "
27	Kamalanga	$84^{13} \times 10^{35}$ "

28.	Kamala	$84^{14} \times 10^{40}$	"
29.	Trutitānga	$84^{15} \times 10^{40}$	"
30.	Trutita	$84^{16} \times 10^{45}$	"
31.	Atatatānga	$84^{17} \times 10^{45}$	"
32.	Atata	$84^{18} \times 10^{50}$	"
33	Amamānga	$84^{19} \times 10^{50}$	"
34	Amama	$84^{20} \times 10^{55}$	"
35.	Hāhānga	$84^{21} \times 10^{55}$	"
36.	Hāhā	$84^{22} \times 10^{60}$	"
37.	Hūhānga	$84^{23} \times 10^{60}$	"
38.	Hūhū	$84^{24} \times 10^{65}$	"
39.	Latānga	$84^{25} \times 10^{65}$	"
40	Latā	$84^{26} \times 10^{70}$	"
41	Mahalatānga	$84^{27} \times 10^{70}$	"
42.	Mahalatā	$84^{28} \times 10^{75}$	"
43.	Śrī-kalpa	$84^{29} \times 10^{80}$	"
44.	Hasta-Prahelita	$84^{30} \times 10^{85}$	"
45	Acalātma	$84^{31} \times 10^{90}$	"

Definitions and Values of Palya and Sāgara Units : Length Units

While describing the body height of family-founders (Kulakaras), deities and infernals, the term Dhanuṣa (D) has been used a number of times. Similarly, the terms 'Palya' and 'Sāgara' have been used during descriptions of their life-span and separation period. We will

now try to find out the values of these terms

The Process of Conversion of Angulas, Dhanuṣas etc. in Palya and Sāgara Units

The atom or ultimate atom (Paramānu) is defined as the smallest indivisible unit of mattergy The infinite times - infinte ultimate atoms form a length unit known as Avasanāsanna. On this basis, we have several other higher length units on the basis of which we find the value of Angula or other units as shown in the Table below

Table - Value of an Angula Unit of Length

	Unit	Value
01	Ultimate atoms, UA	The smallest unit of length
02	Avasannasanna, AV	Infinite times infinite UA
03	Sannāsanna, S	8 AV
04	Trutireṇu, Tr	8 S
05	Trasa- renu, Ts	8 Tr
06	Ratharenu, R	8 Ts
07	Hair-front (Balagra) of Max Enjoyment Landers, Um	8 R
08	Hair front of Medial Enjoyment Landers, Uh	8 Um
09	Hair front of Min Enjoyment Landers Jn	8 Uh
10	Hair-tip of Action Landers Kh	8 Jn
11	Liksa, Lt	8 Kh
12	Yūkā, Y	8 Lt
13	Java, J	8 Y
14	Angula, A (uA)	8 J

Three Kinds of Angulas (Finger - tips)

There are three kinds of Angulas .

(1) Utsedhāngula, uA

(2) Pramaṇāngula, pA = 500 uA

(3) Ātmāngula, aA

The Angula mentioned in the Table is called uA and one pA = 500 uA The Ātmāngula is defined as the (length of the) Angulas of men in Bharata and Airāvata regions in different periods.

What Type of Angula is Used in Measures ?

The uA is used to measure the heights of the body of living beings of all the four destinities, the size of residences of all the four kinds of deities and dimensions of cities etc.

The pA is used to measure the sizes of island-continents, oceans, mountains, altars, rivers, tanks or ponds, earths and regions like Bharata etc.

The aA is used to measure the sizes or dimensions of sieves (Jhārī), pitchers, mirrors, bamboos (Flute, pipes), drums, animal-driven carts, beds and beddings, ploughs, pestles, swords, javelins, thrones, arrows, flower - stalks, camaras, kettle drums, seats, umbrella, human residences, cities and gardens etc

Value of Dhanuṣa Unit, D

Six Angulas (uA) make a Pāda, Pa; 2 Pādas make a Vitasti, V, 2 Vitastis make a Hasta, H, two Hastas make a Rikku (yard), R; two Rikkus or 4 Hastas make a Danda or Dhanusa, D (aph 2 yard ~ 6ft ~ 183 cm) and two thousand Dhanusas make a Krosa, K (~ 2 miles ~ 3.32 kms) The units from uA onwards are tabulated in Table below.

Table - Length Units From Angula Onwards

6 uA	=	1 Pāda, Pa
2 Pa	=	1 Vitasti, V
2 V	=	1 Hasta, H (~ 1.5 ft.)

4 H	=	1 Dhanuṣa, D (~ 6 ft.)
2000 D	=	1 Krośa, Kr (~ 2 miles)
4 Kr	=	1 Yojana, Y (~ 8 miles)
500 Y	=	1 Mahāyojana (~ 4000 miles), MY.
4.13 x 1046	=	1 Vyavahara Palya, vP, yrs.
4.13 x 1051 a.	=	1 Uddhara Palya, uP
4.13 x 1051 a..	=	1 Addhapalya, aP
1015 P	=	1 Sāgara, S

Here a , a.. represent different types of innumerables

The Value of Yojana, Y

The Table above indicates that 4 Krośas, Kr make a smaller Yojana, Y (~ 8 miles) It becomes a Mahāyojana, MY when it is multiplied by 500 i e. 1 MY ~ 2000 Kr or 4000 miles

The Value of Palya, P

Calculate the volume of a round pit of 1 Yojana (~ 8 miles) diameter and 1 Y deep

The volume 1 Y circular area	=	πr2 h r Area of circle = πr2 = π d2 / 4
Circumference	=	2πr = πd = √10 = 19/6
Area	=	πr2 = π (d2/4) = (19/6) x 1/4
Volume	=	π (d2/4) h = (19/6) x (1/4) x 1 = 19/24

Let there be three such pits. Now, densely fill the first circular pit (Palya) with the indivisible soft hair fronts prepared by cutting crores of soft hair-fronts of 1-7 day - born ram of maximal enjoyment land The number of these soft hair-fronts has been calculated to be equal to 41,34,52,63,03,08,20,31,77,74,95,12,192 x 1018

The Vyavahāra Palya, vP is defined as the time taken for taking out all the hair fronts from the pit at the rate of one hair-front per hundred years.

The Uddhāra Palya, uP

Divide each of the hair-fronts in the uP pit into number of parts equal to the Samayas of innumerable crores of years and fill them densely in the second similar pit as above The time taken for taking out all the hair - fronts at the rate of one hair-front per Samaya is called 'Uddhāra Palya' (uP)

Addhā Palya, aP

Now, divide of the hair-fronts of the second pit into the number of parts equal, again to the Samayas in innumerable years and fill them densely in the third pit. The time taken for taking out all the hair fronts from the pit at the rate of one hair-front per Samaya is known as Addhā Palya, aP

The dimensions of island - continents and oceans are measured through Uddhāra Palya units The life-spans of infernals, sub-humans, humans & deities and duration of karmas is measured through Addha Palya units

Sāgara Units, S.

It has also three varieties of the same name as Palyas and each of them is related with a factor of 1015 (10 crores x crores) as shown below :

(1) Vyavahāra Sāgara, vS = 1015 vP

(2) Uddhāra Sāgara, uS = 1015 uP

(3) Addhā Sagara, aS = 10^{15} aP

It means that one Sāgara corresponds to 10 Kodā-Kodī Palyas. One should keep the definition and values of these units in mind. (of Palya, Sāgara and Dhanusa etc.) to understand the values of the life-spans and heights of the family founders, infernals and deities etc

Where are the Liberated Beings Situated in the Three-fold Universe ?

The Eighth Earth : There is the eighth earth named as 'isat-Prāgbhārā' at the apex of the three tier universe It is 1 Rajju wide, 7 Rajju long and 8 Yojanas thick. It means it forms the last part of the universe and is included in it

Abode of the Salvated Ones (Siddha-Śilā)

In the centre of this eighth earth there is the abode of the salvated ones i e Siddha Śilā which is silvery and having a shape of half moon (concave) with a diameter of 45 lac Yojanas Its thickness in the centre is 8 Yojanas The thickness has variability in other parts upto the end Its upper level is plane but the planarity changes in its lower parts The Siddha-region is there at a distance (interval) of 12 Yojanas above the abode of Sarvārtha-Siddhi

Abode of the Salvated Ones (Siddha Nivāsa)

The abode of the salvated ones is at a height of 7050 D from the level plane of the eighth earth The maximum height of the Salvated ones is 525 D (~3100 ft) and the minimum is 3 5 Hastas (~ 5.25 ft) The thickness of rarefied air layer is 1575 D If one multiplies this number by 500 and, then, divides it by 1500, one gets the maximum occupancy of the salvated ones as 1575 x 500 / 1500 = 525 D.

It is because the D unit of occupancy has a value of 4 H and the D value of the world of the salvated ones is 500 times this value If one multiplies the above thickness by 500 and divides it by nine lac, we get the minimum height

1575 x 500 / 900000 = 7/8 D = 3 5 H

There are infinite salvated beings with minimum, medium and maximum height in the area occupied by a living being. The heads of all the salvated beings are similar in the upper portion of the rarefied air layer. Their heads may be dis-similar in the lower part of this air-layer. After moving the suitable distance for their abodes, all the salvated beings get situated separately at the end of the universe without sticking with each other and in a space like the internal space of a mould. The salvated ones have incomparable nature They are accomplished, eternal, stainless, diseaseless and associated with pure knowledge. They know all the entities simultaneously all the times

The Pleasures of the Salvated Ones

The pleasures of enjoyment - landers are infinite times the pleasures of Cakravartīs The pleasures of Dharanendra are infinite-times more than the pleasure of enjoyment landers The pleasures of Lord of deities are infinite times more than them The Ahamindras (deities of Graiveyakas, Anudisas and Anuttara abodes) have infinite times pleasure than the Indras Add collectively the infinite times pleasures of present, past and future of all the above categories Even the pleasure of a moment of the salvated beings is infinite-times more than the above collective pleasures. This is mere a statement only. This is because the pleasures of others are associated with perturbance while those of the salvated ones are unperturbed Thus, it should be understood that their pleasures can not be expressed through language

In this section of Exposition on Cosmology and Sciences, we have described the three-fold universe, five-fold world-based changes, units of time and length and nature of the world of the salvated ones The readers desirous of further knowledge about them should study the texts of Tiloya-Pannati, Triloka-Sāra and Jambū-dvīpa Paṇṇati etc.

* In figure the numbers 1,2 ,3, 4 . . . up to 32 are indicating the presence of Videh kshetras Names of 32 Videh kshetras are as follows-1. Kachchha 2 Sukachchha 3. Mahakachchha 4 Kachchhkavati 5 Avarti 6. Langlavarta 7 Pushkala 8 Pushkalavati 9 Vatsa 10. Suvatsa 11 Mahavatsa 12 Vatsakavati 13. Ramya 14 Suramya 15 Rammya 16 Manglavati 17 Padma 18 Supadma 19. Mahapadma 20. Padmakavati 21 Shankha 22 Nalini 23 Kumud 24 Sarit 25 Vapra 26 Suvapra 27 Mahavapra 28 Vaprakavati 29 Gandha 30 Sugandha 31 Gandhila 32 Gandhamalini

SECTION-3

CARAṆĀNUYOGA

EXPOSITION OF THE CODE OF CONDUCT

गृहमेध्यनगाराणां चारित्रोत्पत्तिवृद्धिरक्षांगम् ।
चरणानुयोगसमयं सम्यग्ज्ञानं विजानाति ।।

Gṛhamedhyanagārāṇām Cāritrotpattivṛdhirakṣāngam,
Caraṇānuyogasamayam Samyagjnānam Vijānāti.

It is the right knowledge only which deals with the canonical exposition of conduct of the saints and householders consisting of its origin, growth and preservation. In other words, **Caraṇānuyoga – the exposition of primary and secondary conduct** deals with the conduct and ethical codes of the votaries and saints

DEFINITION OF RELIGION (DHARMA)

Śrī Samantabhadracharya has defined the term 'Dharma' (religion) in his Ratna-karanda-srāvakācāra verse 2[1] that it is the medium or agency which places the living beings in the supreme (place of) happiness after getting them away from miseries of (physical) world.

The Jinas are the Lords of Ratnatraya Religion. They have described the religion as the co-ordinated form of right faith, right knowledge and right conduct which leads to liberation. In contrast, the wrong faith, wrong knowledge and wrong conduct are the causes for the birth in the weary world.[2]

Samyakdarśana (Right Faith)

The right faith (Samyak Darsana) is defined as to believe in the real God (Lord Jinendra), real scriptures (Śāstras) and real preceptors (Gurus). It is devoid of three kinds of mūdhatās (idiocy-sinful activities based on wrong belief) and eight kinds of mada (pride) and it is associated with eight-fold components (as described below).[3]

Alternatively, Ācārya Umāsvāmi has defined it in his text of Tattvārthasūtra, (Formulae on Reals) aphorism 1 2[4] :

"The right faith is to believe accurately in the seven tattvas (reals) and nine padārthas (entities)."

Rayana-sāra (The Essence of Ratnatraya) verse 7 has stated that one is the right-faithed living being who does not have 44 defects as below[5]

(1) (1-8) Eight prides
(2) (9-11) Three idiocies
(3) (12-17) Six Anāyatanas (non-abodes)
(4) (18-25) Eight flaws like doubt etc.
(5) (26-32) Seven Vyasanas (addictions)
(6) (33-39) Seven fears, and
(7) (40-44) Five Aticāras (partial transgressions)

Seventy Qualities of the Votary

Rayanasāra further states that the right-faithed votary has seventy attributes as below[6] :

1. (1-8) Observance of eight basic (primary) attributes (Mūlaguṇas).

2. (9-20) Observance of Twelve secondary attributes . 5 Partial vows (Aṇuvratas), 3 reinforcing vows (Gunavratas) and 4 educative vows (Śiksā - Vratas)

3. (21-27) Renunciation of seven addictions

4 (28-52) Renunciation of twenty-five defects of righteousness (Samyaktva)

5 (53-64) Introspective contemplation of twelve-fold reflections (Bhāvanās)

6 (65-69) Renunciation of five partial transgressions of righteousness

7 (70) Devotional disposition.

Differentia of Real God (Lord Jinendra)

The Real God is defined as the individual

(i) who is devoid of 18 flaws like hunger and thirst etc.

(ii) who is Vītarāga (non-attached).

(iii) who is Sarvajna (omniscient) and

(iv) who sermonises for the welfare of all (Hitopadesī).

Eighteen Flaws

(1)	Hunger	(2)	Thirst	(3)	Disease
(4)	Sorrow	(5)	Birth	(6)	Death
(7)	Old age	(8)	Fear	(9)	Pride
(10)	Attachment/Liking	(11)	Aversion	(12)	Delusion
(13)	Anxiety	(14)	Disliking	(15)	Sleep
(16)	Wonder	(17)	Sweating	(18)	Weariness

These flaws are not found in the Real Gods called Arahantas (worthy of worship - the Enlightened ones).

Differentia of Real Scriptures

The Real scripture is defined as that

(1) which is stated by the Real Gods (Āptas) or the Enlightened ones.

(2) which is non-contradictory with valid cognitions like direct perception and inference etc.

(3) which describes the seven Tattvas (reals) of the living beings (Jiva) etc.

Differentia of Real Preceptor

The Real Preceptors are those individuals

(1) who are devoid of desires for sense-objects.

(2) who are devoid of household activities and attachmental possessions.

(3) who have the garb of nakedness, and

(4) who are always engaged in right knowledge, meditation and austerities.

Eight Components of Right-faith

The eight components of right faith are

(1) Nih-Sankita (Doubtlessness) (2) Nih-Kānksita (Desirelessness)

(3) Nir-vicikitsā (Disgustlessness) (4) Amūdha-drsti (Undeluded vision)

(5) Upagūhana (Edification) (6) Sthitikarana (Re-establishment)

(7) Vātsalya (Selfless or Disinterested affection) (8) Prabhāvanā (Glorification)

(1) Nih-Śankita (Doubtlessness)

This is defined as to have a strong belief in the following way .

(a) This is the real nature of God, Scripture and Preceptor (as propounded by the Attained ones),

(b) This is like this only, and

(c) This is neither the other one nor like the other (reverse) one

(2) Nih-Kāṅkṣita (Desirelessness)

This is defined as having no desire of happiness in the sense-objects which are the basis of sins and which are mixed with unhappiness, non-durable and dependent on karmas.

(3) Nir-vicikitsā (Disgustlessness)

This is defined as not to have any kind of despise in the naturally impure body of the saints but who are purified by observance of Ratnatraya. In other words, it is to have liking in the qualities of the saints.

(4) Amūdha-dṛṣti (Undeluded vision)

This quality is defined as neither to offer any physical and mental respect nor appreciate vocally the perverse wrong faith etc. and the wrong-faithed living beings as all these are causes of worldly worries.

(5) Upagūhana (Edification)

This quality is defined as to cover or remove any flaw of the ignorant and non-vigilant people moving on the path of liberation involving Ratnatraya, a path pure by nature.

(6) Sthitikaraṇa (Re-establishment)

This quality is defined as to re-establish the people deviating from the path of right faith and conduct in the right path out of religious affection.

(7) Vātsalya (Selfless or Disinterested affection)

This quality is defined as to be properly religiously affectionate towards the co-religionist Jainas like the offspring of cows in an honest way

(8) Prabhāvanā (Glorification)

This quality is defined as to expound or promote the importance of Jainism as per one's might by removing the spread of the darkness of ignorance

Śrī Amṛtacandra Sūrī states that one should always glorify the qualities of soul through the fiery glaze of Ratnatraya. Similarly, one should always try to promote the Jaina religion

through activities like donations, austerities, worship of the Jinas, offering learnings or education and showing excellences or extra-ordinary feats.[7]

The right faith, if devoid of any of these eight component qualities, does not lead to destroy the worldly cycle of the living beings.

Three Mūḍhatās (Idiocies)

There are three types of idocy : (i) Loka Mūḍhatā (Popular idiocy) (ii) Deva Mūḍhatā (Deital idiocy) and (iii) Pākhanda Mūḍhatā (Perverse idiocy).

(i) Loka Mūḍhatā (Popular idiocy)

This is defined as to believe in the false ritual beliefs like (a) bathing in the river and seas, (b) heaping of sand and stones, (c) jumping from the mountain to die, and (d) jumping into the fire with the idea that they will lead to the individual or public welfare.

(ii) Deva Mūḍhatā (Deital idiocy)

This is defined as to worship or offer services to deities infested with attachment and aversion with the hope of fulfilling this-worldly happiness or seeking blessed favours from them

(iii) Pākhanda Mūḍhatā (Perverse idiocy)

This is defined as to respect or appreciate those perverse teachers or saints who are involved in domestic violence, general harming and attachmental possessions.

Eight Madas (Prides)

The feeling or expression of eight-fold proudiness (called Prides) on the basis of (i) Jnāna (knowledge), (ii) Pūjā (respect), (iii) Kula (family), (iv) Jāti (caste), (v) Bala (physical strength), (vi) Ṛddhi (super accomplishment), (vii) Tapa (austerity), and (viii) Śarīra (personality) is also a flaw of the right-faithed person.

Six Non-abodes (Anāyatanas)

The six non-abodes are : (1) Kudeva (Perverse deity), (2) Followers of perverse deity, (3) Kuśāstra (Perverse scriptures), (4) Practioners of Kuśāstra, (5) Perverse austerity, and (6) Perverse austerites.

Twenty-five defects

The twenty five defects of the right-faithed persons are the following :

(1) (1-8) Reverse of the eight components of right faith as described above.

(2) (9-16) Eight prides.

(3) (17-19) Three idiocies

(4) (20-25) Six non-abodes

All these twenty-five defects create blemishes on righteousness. They should, therefore, be renounced.

Varieties of Right Faith : (a) Two Varieties

There are two kinds of right faith .

(1) Nisargaja right faith (In-born).

(2) Adhigamaja right faith (Externally-born)

The right faith is called in-born which does not depend upon the factors like the instructions of the preceptors and the encouragement from others etc. The right faith is called externally-born which depends prominently on the external factors like the instructions of preceptors and encouragement from others etc

Both these types of right faith have the similar internal cause of subsidence (Upasama), destruction-cum-subsidence (Kṣayapasama) and destruction (Ksaya) of faith-deluding Karma (Darsana Mohanīya karma).

(b) Three Varieties of Right Faith

There are three varieties of right faith also depending upon the three Karmic processes or dispositions

(1) Subsidential right faith (Aupasamika)

(2) Destruction-cum-subsidential right faith (Kṣāyopasamika)

(3) Destructional right faith (Ksāyika)

(c) Ten Varieties of Right Faith

Some saint-scholars have propounded ten varieties of right faith also.[8] They are given below :

(1) Ājnā Samyak Darśana (Commandment-based right faith)

(2) Mārga Samyak Darsana (Path-based right faith).

(3) Upadeśa Samyak Darśana (Sermon-based right faith)

(4) Sūtra Samyak Darsana (Aphorism or short-sentence-based right faith)

(5) Bīja Samyak Darśana (Seed-syllable-based right faith).

(6) Sanksepa Samyak Darśana (Non-details-based right faith)

(7) Vistāra Samyak Darśana (Details-based right faith).

(8) Artha Samyak Darśana (Meaning-based right faith).

(9) Avagādha Samyak Darśana (Deep/Steeped right faith).

(10) Parmāvagādha Samyak Darśana (Supreme deep/steeped right faith).

They are defined as below :

(1) Ājnā Samyak Darśana : It is the right faith in the physical and spiritual reals and realities (Tattvas) on the basis of the commandment of the Jinas only without listening to the scriptures due to the subsidence of faith-deluding Karma

(2) Mārga Samyak Darśana : It is the right faith in the Ratnatraya path of liberation taking it as a beneficial one

(3) Upadeśa Samyak Darśana : It is the right faith developed due to the sermons on the biographical stories of 63 Salākā Purusas (great personages).

(4) Sūtra Samyak Darśana : It is the right faith developed due to the listening of the aphorism describing the observance of the conduct of the saints.

(5) Bija Samyak Darśana : It is the right faith developed due to the knowledge of rare

subjects like mathematics etc. and the Jīva, Ajīva etc. reals through the seed syllables.

(6) Sankṣepa Samyak Darśana : It is the right faith developed on the basis of the non-detailed knowledge about the nature of reals and realities.

(7) Vistāra Samyak Darśana : It is the right faith developed by listening to the twleve primary (scriptural) texts.

(8) Artha Samyak Darśana : It is the right faith developed through the meaning based on any topic described in the Anga Bāhya (secondary scriptural texts out of Angas) even without reading them

(9) Avagādha Samyak Darśana : It is the development of right faith after knowing about both the types of scriptures - Primary and Secondary. Only the scriptural omniscients do have this kind of right faith.

(10) Parmāvagādha Samyak Darśana : The predilection developed in the reals and realities observed through omniscience is termed as supremely steeped right faith. In other words, the right faith of the omniscient Enlightened ones, who directly percieve the whole of the universe, is supremely steeped right faith.

Eight Qualities of Righteousness / Right faith

There are eight special qualities related with the right faith

(1) Samvega (Fearfulness towards suffering) : Liking for Religion and feeling of fearfulness about the sufferings of the world & to desist from them.

(2) Nirveda (Detachment) : detachment from the world, body and sensual pleasures.

(3) Nindā (Condemnation) : Repentance over the defects of one's own

(4) Garhā (Censure) : Condemnation of one's own defects after admitting them before the preceptor

(5) Upaśama (Subsidence) : Pacification of distortions of passions like anger etc.

(6) Bhakti (Devotion) : Having attachment in the topics related with right faith etc

(7) Vātsalya (Self-less affection) : Behaving affectionately with the religious people

(8) Anukampā (Compassion) : Having compassion towards all the living beings

The right faith, devoid of forty four defects and associated with seventy qualities is the first ladder to move towards the palace of salvation. There is no more beneficial thing than the right faith for the worldly living beings in all the three worlds and times There is no more worse painful thing than Mithyātva (wrongness or wrong faith) for the worldly beings of the three worlds and times. The right-faithed beings do not take birth among one-sensed beings, deficient-sensed beings (Vikalatraya), non-instinctive five-sensed beings, infernals, sub-human and humanbeings, feminines, hermaphrodites and in low families However, if somebody has bonded the life-span karma earlier and, then, acquired right faith, one can take birth in the first hell. As far as subhumans & humanbeings are concerned, one with right faith can take birth as the subhuman or humanbeing of Bhogabhumi (land of enjoyment)

Samyakjnāna (Right Knowledge)

The right knowledge is to know about the reals and realities devoid of doubt (Sansaya), reversal (Viparyaya) and mental effortlessness (Anadhya-vasāya) It has two varieties :

(1) Eleven Angas (Prime or primary canonical scriptures)

(2) Fourteen Pūrvas (Pre-canons)

It has also been admitted to have four kinds in terms of Anuyogas (Expositions)

(1) Prathamānuyoga (Biographical Exposition)

(2) Karanānuyoga (Cosmology and Sciences Exposition)

(3) Caraṇānuyoga (Conduct based Exposition)

(4) Dravyānuyoga (Physical / Metaphysical or Reaological Exposition)

All these four expositions involve the essence of the contents of whole of the Dvādasanga (twelve Angas)

(1) Prathamānuyoga (Biographical Exposition)

The biographical exposition deals with the life-story of some great men or biographies of 63 Śalākā Puruṣas (great personages), which are the factors for earning sacredness and which lead to true knowledge and enlightenment.

(2) Karaṇānuyoga (Cosmology and Sciences Exposition)

This exposition deals with the following with the mirror-like clarity :

(1) Divisions of Loka & Aloka (the universe and non universe).

(2) Changes in Temporal states.

(3) Description of the four Gatis (destinities) of Manuṣaya (human), Tiryanca (sub-human), Nārakī (infernal) and Dev (celestials).

(3) Caraṇānuyoga (Conduct-based Exposition)

The Conduct-based exposition deals with the factors of origin, growth and maintenance of the conducts of the householders (votaries) and saints

(4) Dravyānuyoga (Physical and Metaphysical Exposition)

The scriptures which deal with the sins and sacreds, bondage and liberation of the Jivas (living beings) and other reals and realities are called physical and metaphysical expositions

Ācārya Gunabhadra Sūriji states that[9]

"The scriptures are like the stem of a tree (1) which is heavily bent due to the weight of flowers and fruits of multi-aspectal entities, (2) which is pervaded with the leaves of the words of the omniscients, (3) which is associated with hundreds of branches involving many standpoints (Nayas), (4) which is pretty high and proper, and (5) which is sufficiently stable by its roots of detailed sensory knowledge. The intelligent men and saints should engage their mental monkey on the scriptural stem of the tree daily In other words, the tendency of attachment and aversion is destroyed by the practice of scriptural studies which require withdrawing the wavering mind from the sensual objects. This leads to the happiness of salvation preceded by the shedding of the Karmas through Karmic stoppage (Samvara)."

This book-Jaina Bhāratī deals with some parts of all these four expositions

Samyakcāritra (Right Conduct)

The liberatable living being (Bhavya Jīva) acquires the right knowledge after having possessed of right faith due to subsidence, destruction-cum-subsidence and destruction of the darkness of faith-deluding Karma. The individual with right knowledge, then, observes the

right conduct to destroy attachment and aversion. That which is practiced or observed in practice is known as conduct.[10]

The right conduct is defined as the abstinence from five sins of violence, falsity, stealth, non-celibacy and attachmental possession-all of which are the dirty sewers of sin

Varieties of Right Conduct[11]

The right conduct has two varieties (1) Sakal (Total), and (2) Vikal (Partial). The saints are devoid of all kinds of attachmental possessions and they observe the conduct in totality In contrast, the householders have attachmental possessions They, therefore, observe Ekdeśa or partial conduct

Sri Amrtacandra Sūri has stated in his Puruṣārthā-siddhi-upāya (which describes Methods of Accomplishing Principal Pursuits - Purusārthas)[12].

The saint, engaged in renunciation of all kinds of sins in totality and practices in the acquirement of the essential nature of purified soul, does have the conduct in totality In contrast, the individual, engaged in partial renunciation of sins, is called Śrāvaka or Upāsaka (religious listener or votary) There are eleven kinds of votaries on the basis of observance of eleven kinds of Pratimās (mental resolves) or model stages of renunciation. They will be described later in this Section. The partial renunciation of five sins is called the partial conduct

Five Aṇuvratas (Partial Vows)

The five partial vows form the basic components of partial right conduct They are defined as below ·

Ahimsāṇuvrata (Partial Vow of Non-violence)

The partial vow of non-violence is defined as the observance of intentional non-injury towards the Trasa jīvas (mobile living beings having 2 to 5 senses) through mind, body and speech and by the methods of self-commitment (Krta), commissioning (Karita) by others and consenting (Anumodanā) of the process of injury.

Satyāṇuvrata (Partial Vow of Truth)

This is defined as not to speak gross untruth or not to speak such a truth which causes the loss of religiosity or which may cause calamity on others This is called the partial vow of truth

Acauryāṇuvrata (Partial Vow of Non-stealth)

The partial vow of non-stealth is defined as not to take any thing or property which is kept, forgotten or fallen without it being given.

Brahmacaryāṇuvrata (partial Vow of Celibacy)

The partial vow of celibacy is defined as the renunciation of (sex with) other women (except one's own married wife) due to fearfulness of sins.

Parigraha Parimāṇa Aṇuvrata (Partial Vow of Limitation of Attachmental Possessions)

This fifth partial vow is defined as to become desireless or non-attached in possessions like riches, grains etc. which are in excess of the limits set by one-self.

The observance of all these five partial vows leads to heavens as a rule It is stated that the observer of total or partial vows binds the celestial life-span only. They can not be observed when the rest of the three types of life-span Karmas are bound.[13]

Three Guṇavratas (Re-inforcing Vows)

There are three reinforceing vows to preserve or strengthen the above five partial vows They are :

(1) Dig-vrata (Direction - restricting movement vow)

(2) Anarthadanda vrata (Vow of renunciation of purposeless activities)

(3) Bhogopabhoga-parimāna vrata (Vow of limitation of single and multiple consumables)

Dig-vrata (Direction-restricting Movement Vow)

This is defined as not to move beyond the limits in ten directions set out earlier to avoid gross or fine sins

Anarthadanda Vrata (Vow of Renunciation of Purposeless or Avoidable Activities)

It is defined as abstinence from activities like useless sinful sermons etc within the limits of avowed directions. It has five varieties :

(1) Pāpopadeśa (Sinful sermons).

(2) Himsādāna (Acquiring/Providing weapons for violence).

(3) Apa-dhyāna (Evil thoughts).

(4) Duh-śruti (Listening to perverse scriptures).

(5) Pramāda-caryā (Careless activities).

Pāpopadeśa (Sinful Sermons) : Sermonising or listening to the stories related with (1) harming animals, (2) loading animals or (3) trading in violent trades, (4) violence, (5) domestic violence and (6) deceit etc

Himsādāna (Providing Weapons of Violence) : Providing weapons of violence like chopper, sword and axe etc to others

Apa-dhyāna (Evil Thoughts) : Thinking evil about others with a view to attachment or aversion etc.

Duh-śruti (Listening to the Perverse Scriptures) : Listening of wrongness - promoting scriptures involving domestic violence and attachmental possessions

Pramāda-caryā (Careless Activities) : Activities involving destruction of earth and water etc , picking and pricking of plants etc. carelessly (without any purpose)

Bhogopabhoga-parimāṇa Vrata (Vow of Limitation of Single and Multiple Consumables)

It is the renunciation of materials related with single or multiple consumption for some time or all times

Yama (Life-long Restriction) & Niyama (Time-based Restrictions)

The life-long renunciations are termed as 'Yamas' and the time-based renunciations are called 'Niyamas'

Four Śikṣā-vratas (Educative Vows)

There are four educative vows under secondary attributes

(1) Deśavakaśika vrata (Vow of Area-restricting movement).

(2) Sāmāyika vrata (Vow of equanimity practice).

(3) Proṣadhopavāsa vrata (Vow of fasting)

(4) Atithi-Samvibhāga vrata (Giving of food to a Jaina saint).

Deśavrata or Deśavakāṣika Vrata (Vow of Area-restricting Movement)

This vow involves restriction of daily, fortnightly, monthly etc. movement after vowing about the limitation of villages, lanes or wards in the wide areas limited under the vow of direction-restricting movement (Dig-vrata)

Sāmāyika Vrata (Vow of Equanimity Practice)

It involves the practice of equanimity by a votary of good intellect through recitation, reading or repetition of incantations etc. (for a maximum of 48 minutes) in a solitary place like forest, temple or even in one's own house with care-free mind.

Proṣadhopavāsa Vrata (Vow of Fasting)

It involves undertaking fast or renunciation of meals on holy days like Astamī & Caturdaśī (the eighth & fourteenth day) of the fortnight etc with a view to the observance of the vow

Difference between Fast, Proṣadha (Single-dieting) and Proṣadhopavāsa (Fast + Single dieting)

Upavāsa (Fasting) means renunciation of four kinds of foods for 24 hours

Proṣadha (Single-dieting) means to take foods only once-a-day

Proṣadhopavāsa (Fasting + Single-dieting) means 24 hours fasting preceded by single dieting the previous day and followed by single dieting next day for completion of the fast

Atithi-Samvibhāga (Giving of food to a Jaina Saint)

This vow means offering of foods and other materials with proper formalities to saints who are treasures of qualities and enriched with austerities

Ācārya Samantabhadra has instructed to offer worships of Jinas during the observance of this vow. The votary should offer daily worships to the Enlightened Jinas who are Lords of the dieties, destroyer of desires and bestowers of wish-fulfillment The worship of Jinas is said to be the destroyer of all kinds of suffering.[14]

The Nature of The Ritual of Sallekhanā (Holy Death)

Sallekhanā (The ritual of holy death) means to renounce the body or accept death with pleasure while observing religious duties (Ratnatraya Dharma) under the conditions of (1) unsurmountable calamity, (2) famine, (3) advanced old age or (4) incurable disease. The ritual of holy death is prescribed for the votary after observing all the twelve vows described as above One should observe the ritual of holy death with pleasure at the time of death [15]

Many texts like Vasunandi Śrāvakācāra (Householders'-Conduct by Vasunandi) and others have included the vow of holy death as the fourth variety of Śikṣa Vratas (educative vows) According to Vasunandi[16] "The educative vow of holy death is defined as to renounce all the remaining three kinds of foods (out of four kinds) except the potable drinks while undertaking self-introspective confession with three-fold (mental, vocal and bodily) purity before the saint teacher in own house or Jina temple after renouncing all the attachmental possessions (excepting only the clothes) " In other words, the vow of holy death is to gradually lean and wean passions and body at the fag end of life. It involves gradual renouncing of foods and drinks and recital of Namokara Mantra repetitively This ritual has high importance. It is stated that the individual attains liberation in a minimum of one or two or in the maximum of seven or eight rebirths who dies following the proper prescription of holy death

Ācarya Umāsvāmi has stated in his Tattvārtha Sūtra (Formulae on Reals) that the avowed person should be free from physical or spiritual stings [17] There are three kinds of Stings (1) Māya (Deceit), (2) Mithyā (Wrongness), and (3) Nidāna (Desires for future). The **Deceit** is cheating or difference in words and action **Wrongness** is not to believe in true reals and realities **Desires for future** is the wishfulness towards sensual enjoyments in the future life (rebirth).

The person who observes five partial vows, three reinforcing and four educative vows and who renounces the night eating devoid of all stings and transgressions, is called as an avowed (Vrati) one [18]

Aticāras (Partial Transgressions or Infractions)

The seventh chapter of Tattvārtha Sūtra has stated that

(1) There are five infractions of righteousness

(2) There are five infractions each of the twelve vows (i e 12 x 5 = 60), and

(3) There are five infractions of the vow of holy death

Thus, there are seventy (5 + 60 + 5 = 70) infractions in all They should be learnt from the above text

Eleven Model Stages of The Renunciation (Pratimās) of a Votary

Eleven model stages of renunciation have been admitted for votaries The characteristics of these stages are successive qualitative improvement in their higher stages They are described below ·

(1) Darśana Pratimā (Model Stage of Right Faith or Vision)

The right-faithed votary is defined as the individual who observes the transgression-less righteousness, practices detachment from the world, body and sensual enjoyments, has taken refuge of the five Supreme souls (Parameṣthīs) and who observes the eight primary virtues (Mūlagunas) leading towards the path of observance of twelve vows In some texts, the renunciation of seven addictions (Vyasanas) has also been stated for the right-faithed votary The seven addictions of gambling, alcoholism, meat-eating, prostitution, hunting, stealing and enjoyment with others' wives are sins leading to evil destinity in future [19]

(2) Vrata Pratimā (Model Stage of Vow-observance)

The avowed votary is the individual who accepts and observes the twelve vows without any stings and transgressions [20]

(3) Sāmāyika Pratimā (Model Stage of Equanimity Practice)

The equanimity practitioner is the individual votary who (i) offers bowing four-times to the Jinas preceded by four-fold three rounds with budded hands (Āvarta), (ii) stays in standing posture (Kāyotsarga), (iii) is devoid of internal and external possessions, (iv) offers bowing on

sitting after the eulogisation of Jina deities, (v) is purified by mind, speech and body, and (vi) offers bowing thrice a day with all the above steps. The method of practicing equanimity will be described later

(4) Proṣadha Pratimā (Model Stage of Fasting or single-dieting)

Every votary should try to undertake the process of fasting or single-dieting on the two eighth (Ashtamī) and two fourteenth (Caturdaśī) days of the months and all holy days as per his capacity

(5) Sacitta Tyāga Pratimā (Model Stage of Renunciation of Animate Greens)

The avowed person is called the renouncer of animate greens who does not eat raw roots, fruits, vegetables, flowers, tubers and sprouts etc He takes these edibles after cutting or boiling etc

(6) Rātribhojana Tyāga Pratimā (Model Stage of Renunciation of Night-eating)

An individual, who renounces to take all the four kinds of foods in night, is called night-eating renouncer

(7) Brahmacarya Pratimā (Model Stage of Total Celibacy)

The individual, who gets averse to sex-desires and renounces the women contact in general, is called mental resolver of celibacy.

(8) Ārambha Tyāga Pratimā (Model Stage of Renunciation of Occupational Violence)

The renunciation of unavoidable (domestic or occupational) violence in service, agriculture and business etc causing injury to the living beings, is called the model stage of renunciation of occupational violence

(9) Parigraha Tyāga Pratimā (Model Stage of Renunciation of Attach-mental Posessions)

It is defined as the detachment from ten types of physical possessions after renouncing attachmental attitude towards them

(10) Anumati Tyāga Pratimā (Model Stage of Renunciation of Approval in Household affairs)

It is defined as not to offer approval (or dis-approval) in household affairs like occupational violence, possessions on matrimonial relations etc.

(11) Uddiṣṭa Tyāga Pratimā (Model Stage of Renunciation of the self-intended objects like Foods etc.)

This type of renouncer leaves the home, lives in forest (or temples) and takes vows from the Preceptor, undertakes austerities, takes food offered by householders and wears a loin cloth & an insufficient unstiched cloth (The votary at this stage does not accept any particularised food etc prepared for him)

The votary of this model stage are of 2 types

(1) Two-clothed votary or votary with two clothes (Kṣullaka)

(2) Loin-clothed votary (Ailaka)

The two-clothed votary wears a loin cloth & one insufficient unstiched cloth (i e small sheet of cloth which can not cover whole of the body) He also keeps a wooden water jar with a nozzle (Kamandalu) and an auspicious article made of peacock-feathers (Picchī)

The loin-clothed votary wears only a loin cloth and he does not keep any other cloth This class of votary has to pluck his hairs by own hands and has to take food in his hand-bowl

The votaries, possessing the above model stages are not authorised for the following five practices

(1) To undertake kāyotsarga (Detachmental posture) in the sky-clad state in the day

(2) Heroic practices (to go for taking food) like the naked saint

(3) Season-based meditation. Meditation on mountain tops in the summer, under the tree in rainy season and on the banks of the rivers in winter season.

(4) Studies of canonical (sacred) texts : Texts divinely proclaimed by the omniscients and scriptural omniscients or composed by their chief disciples, self-enlightened and ten pre-canonist saints

(5) Studies of disciplinary texts involving expiatory contents [21]

Three Kinds of Votary

There are three kinds of votary[22] :

(1) Inclined votary (Pākṣika)

(2) Pledged votary (Naiṣthika)

(3) Aspirant or Last-ritualising votary (Sādhaka)

These three kinds are based on inclination, vowal observance and aspiration for holy death ritual

The term 'Pakṣa' (inclination) means to observe the eight basic primary virtues or restraints, to renounce seven addictions etc. and to develop inclination towards real Gods, Religion and Preceptors.

The term 'Vowal observance' (Caryā) means to accept and practice the model stages of renunciation after handing over the household responsibilities to children so that sins accruing due to domestic and occupational violence are alleviated. The term 'aspiration' (Sādhanā) means to undertake the ritual of holy death at the last time of life while observing the eleventh model stage

Inclined Votary (Pakṣika)

The inclined votary is the individual who has undertaken the vows of renouncing five sins like violence etc grossly and who observes the practices of the duties and vows of votary as described in scriptures The inclined votary is also called the beginner or partially restrained votary

Pledged Votary (Naiṣthika)

The pledged votary is the individual who follows the eleven model stages of renunciation gradually due to the increasing destruction-cum-subsidence of passions improving the partial restraint

Aspirant Votary (Sādhaka)

The aspirant votary is the individual who has completed the practice of partial restraint and who undertakes the process of holy death while engaging himself in meditating upon the soul / pure self. This votary is also called completely partially restrained one

Eight Primary Virtues or Restraints of the Inclined Votary (Mūlaguṇas)

It is stated that the householder votary should, first of all, renounce eating and drinking of (1) alcohol, (2) meat, (3) honey, and (4-8) five udumbara fruits (Pīpala, Gulara, Kathumara, Baṛa & Pākara) while having faith in the Jina sermons. It is said that a person earns sin of burning more than seven villages if he eats even a single drop of honey Similarly, the alcohol and meat are clearly the stations of harming the living beings They are the treasury of sins Many kinds of mobile beings with two or more cognitive senses are always found in the Udumbara fruits Hence, it is always beneficial to renounce these items

Alternative Description of Eight Primary Virtues

Some texts have admitted the following eight primary virtues as mentioned in Sāgāra-dharmāmrta, verse 18[73] in place of the above ones

(1-3) Renunciation of alcohol, meat-eating and honey

(4) Renunciation of eating five Udumbara fruits.

(5) Renunciation of night-eating

(6) Bowings and Sacred visit to the five Supreme souls (Paramesthis)

(7) Compassion towards the living beings

(8) Drinking of cloth-filtered water.

Eight Primary Virtues According to Svāmī Samanta-bhadra

According to Svāmi Samanta-bhadra, there are the following eight primary virtues[74]

(1-3) Renunciation of alcohol, meat-eating and honey

(4-8) Observation of five partial vows

Amrtacandra Sūri has stated that the use of alcohol, meat-eating, honey and five udumbara fruits is carrier of suffering and sins. The persons with clear intelligence, who renounce these things, are worthy of listening to the Jina sermons [75]

Pandit Āśādhara has also elaborated this point .

"The votary who renounces the alcoholic drinking etc. for the whole life becomes pure by intellect. He gets refined through sacred-threading (Yajnopavīta), becomes doubly-born and worthy of listening to the Jina religion.[26]"

The text of Sāgāra-dharmāmṛta (Essence of Householder's Duties) states that the inclined votary should offer Jina-worship, award donations and study scriptures.

Eleven Model Stages of the Pledged Votary

The pledged votary develops better aureoles (Leśyās) while observing eleven model stages gradually depending upon the degree of obscurement of partial renunciation of passions [27]

Aspirant or Last-ritualising Votary

The pledged votary, at the stage of eleventh model stage, becomes the last-ritualising or aspirant votary [28]

Fifty three Activities of Votaries

Rayanasāra[29] verse 137 has stated that there are fifty three activities of the votaries as follows

(1-8) Observance of eight primary virtues.

(9-20) Twelve vows

(21-32) Twelve austerities · 6 external and 6 internal austerities

(33) Equanimity Practice.

(34-44) Eleven model stages of renunciation.

(45-48) Four kinds of Donations.

(49) Use of cloth filtered water.

(50) Renunciation of night-eating.

(51-53) Right faith, knowledge and conduct.

Four Stages of Life (Āśramas)[30]

The seventh primary text of Upāsakādhyayana (Studies on Votaries) has stated that there are four life-stages of Jaina individuals

(a) Stage of Celibacy (Brahmacarya)

(b) Stage of Householdership (Gṛhastha).

(c) Supreme Stage of Votary (Vānaprastha)

(d) Saint or Ascetic (Sanyāsa, renunciation)

(a) Stage of Celibacy (Brahmacarya)

There are five kinds of celibates

(1) Sacred-threaded (Upanayana) (2) Supported celibate (Avalamba)

(3) Non-initiated (Adiksa) (4) Secretly celibate (Gudha)

(5) Pledged celibate (Naiṣthika)

Sacred - threaded Celibate

The individuals, who study and practice the primary texts of Upāsakādhyayana (Studies on Votaries) etc after accepting the sacred threads and undertake the householder's religion later, are called as sacred-threaded celibates.

Supported Celibate

The supported celibates are those individuals who study all the scriptures as two-clothed votaries and, later, enter into the householder stage

Non-initiated Celibate

They are those individuals who study the scriptures without having the garb of celibate and, then, enter into the householder stage

Secret Celibate

The individuals, who study the scriptures in childhood residing with the preceptors, practice restraint with nakedness without getting initiated and, later, enter into the householder stage due to some specific reasons, are called secret celibates

Pledged Celibate

The individuals, who hold the in-signia of avowedness like hair-crest (Śikhā), sacred-thread, loin-cloth (signs of head, chest and waist), who take food offered by householders, who are newly initiated and are always engaged in Jina worship etc , are called pledged celibate

Special Comment

The stage of celibacy has been mentioned first out of these four life-stages. It means that any individual enters into the stage of celibacy in his early age and resides in hermitages, wears sacred thread, gets internally refined and studies the scriptures. He may become saint if he wishes just like scripture-omniscient Bhadrabāhu and Ācarya Jinasena and many others. However, if one wishes, he may enter into the stage of house-holdership like Jivandhara-Kumara etc The other life-stages are now described

(b) Stage of Householdership (Gṛhastha)

There are six noble duties of householders

(1) Jina worship (Ijyā)

(2) Professional Means of livelihood (Vārtā)

(3) Donation or Delivery (Datti)

(4) Self-study or study of scriptures (Svādhyāya)

(5) Observance of restraint (Sanyama)

(6) Austerities (Tapa)

1. Jina Worship (Ijyā)

The eight-fold physical or psychical worship of the Enlightened Jina or other Supreme souls is called worship. It has five varieties ·

(1) Daily worship (Nityamaha)

(2) Sarvatobhadra worship(Caturmukha)

(3) Wish-fulfilling worship (Kalpa-druma)

(4) Eight-day worship (Aṣṭānhika)

(5) Empyrean Jina worship (Aindradhvaja)

Daily Worship (Nityamaha)

This means to offer daily worship to the Jinas with eight worship substances like Jala (water), Candana (sandal), Akṣata (rice-grains), Puṣpa (flower), Naivedya (edibles), Deepa (lamp), Dhūpa (incense), Phala (fruit) carrying them from home according to one's capacity and devotion. The worship also covers construction of Jina temples and their images and offering services and respects for the saints etc.

Sarvatobhadra Worship (Caturmukha)

The worship offered to the Jinas by the Coronated kings is called Caturmukha worship. It is also called Mahābhadra (Harbinger of great wellfare) and Sarvato-bhadra (Harbinger of all-round welfare).

Wish-fulfilling Worship (Kalpa-druma)

The worship offered to the Jinas by the Cakravartīs (Universal monarchs) after donating the persons whatever they demand for, is called the Kalpa-druma worship.

Eight-day Worship (Aṣṭānhika)

This is the worship offered during the eight days of the holy days of Nandīsvara during Kārtika, Phālguna and Āṣādha months.

Flagged-empyrean Jina Worship (Indra-dhvaja)

This is the worship offered to the Jinas by the different categories of empyreans like Indra, Prati-Indra etc.

Śāstra-Sāra-Samuccaya (Summaries of Essence of Canons) has mentioned ten kinds of worship :[8]

(1) The worship offered to the Jinas by heavenly deities is called **Mahābhadra** (Harbin-

ger of great welfare).

(2) The worship offered to the Jinas by heavenly Indras is called **Indradhvaja** (Indra-flag) worship.

(3) The worship offered to the Jinas by all the four kinds of celestials is called **Sarvatobhadra** (Harbinger of all round welfare) worship.

(4) The worship offered to the Jinas by the Cakravartis is called **Caturmukha** worship

(5) The worship offered to the Jinas by the Vidyādharās (learnings-proficient men) is called **'Rathāvartana'** worship.

(6) The worship performed by the Mahamandalika Kings (Lords of 8000 sub-ordinate kings) is known as **Indraketu** worship

(7) The worship ritual performed by the Mandaleśvara Kings (Lords of 4000 subordinate kings) is known as **Mahā-pūja** (Great worship)

(8) The worship ritual performed by the Semi-mandaleśvara kings (Lords of 2000 subordinate kings) is known as **Maha-mahima** worship

(9) The eight-day worship offered to the Jinas in the months of Kārtika (Oct -Nov), Phālguṇa (Feb -Mar) and Āṣādha (June-July) months by empyreans after going to Nandiṣvara island (Dvīpa) is called **Aṣtanika Pūja** (Eight-day worship).

(10) The worship ritual performed for the Jinas in the temple with eight-fold materials by the votary having been clean-clothed after bath with pure water is called **Dainik Pūja** (Daily worship).

The ten varieties of worship are only the elaboration of the earlier five-fold worship. It should be noted that the construction of temple and Jina images, consecration of images and their altars, resurrection works, donation of land etc for the temple and donation of materials used in worship etc. are all involved in the daily worship category

2. Professional Means of Livelihood (Vārtā)

The profession is defined as the practices to earn livelihood through six types of activities as advocated by King Ṛṣabhava-deva as below

(1) Weaponry (Asi) : Preparation and use of weapons for the defence of self, religion and the country

(2) Writing Profession (Masi) : The term 'Masi' means ink. Any profession which has the use of ink (and pen) like writers' work is called the writing profession.

(3) Agriculture (Kṛṣi) : It is the profession of ploughing of land, sowing the seed and acquiring the crops from the fields The agriculture is a full profession. (Since ancient days, it is the main profession).

(4) Commerce (Vāṇijya) : This is a profession of earning the livelihood through sales and purchase of all kinds of useful commodities for life

(5) Teaching (Vidyā) : This is a profession of imparting religious & worldly knowledge to people It is a good means of livelihood.

(6) Arts and Crafts (Śilpa) : This is a profession of different types of arts and crafts like architecture, pottery, fabrics etc.

The number and variety of means of livelihood have gone enormous these days One should have non-violent means to earn livelihood.

3. Donation or Delivery (Datti)

It is the process of donating or delivering many kinds of physical or psychical materials. It has four varieties.

(1) Compassionate Donation (Dayā-datti) : It means to offer security (in terms of homes, riches, money etc) to the poor or suffering people on compassionate grounds

(2) Donation For the Worthy (Pātra-datti) : This involves (i) offer of foods to the Jaina saints with nine-fold devotion (Navadhā bhakti), and (ii) offer of equipments like religious scriptures, picchi made of peacock-feathers and Kamandalu (wooden jar with nozzle) etc to them which are the means to acquire knowledge and observe restraint. Provision of medicare and residence is also included in this category

(3) Similarity-based Donation (Sama-datti) : This involves donation of land, riches and even daughters-in-marriage etc. to those householders who have similar conduct and practices

(4) Donation-in-Totality (Sakala-datti) : This involves donation of all of one's prop-

erty and duties to one's own or adopted son for the continuity of one's lineage This donation is also called lineage-based (Anvaya-datti) donation.

4. Self - Study (Svādhyāya)

It is to study and teaching of scriptures or realology (Tattva-vidyā) and to memorise it

5. Restraint (Sanyama)

It is to engage one-self in observing five partial vows.

6. Austerities (Tapa)

It is to undertake twelve types of austerities partially like fasting etc. (There are six external and six internal austerities).

The individuals engaged in these six activities of noble people are called house-holders They have two varieties : (1) Noble-by-caste, and (2) Noble-by-religion. The noble-by-caste house-holders are those who are Ksatriyas (Protectors or Warriors) out of the four-fold caste system The noble-by-religion householders are those who are great personages of the religious system like Tīrthankaras, Nārāyaṇas, Cakravartīs etc.

(c) Supreme Stage of Votary (Vānaprastha)

The supreme votaries are those, who do not become sky-clad but wear unstiched insufficient clothes They are in the garb of (1) Two clothed votaries (Kṣullaka), or (2) Loin-clothed or single-clothed votaries (Ailaka).

(d) Mendicant, Ascetic or Saint Stage of Renunciation (Sanyāsa)

Mendicant : The individuals who take up the garb of sky-clad state like that of the Enlightened Supreme souls, are called (Jaina) mendicants or saints. There are four kinds of mendicants:

(1) Houseless or house-renouncer saints.

(2) Yatis (Ascetics at karmic subsidential and destructional ladder)

(3) Munis (Possessors of last three-knowledges)

(4) Ṛṣis (Miraculous saints, possessing supernatural powers)

The ordinary saints are called house-renouncer mendicants. The **saints** in the Karmic subsidential and destructional ladder (of 11-12th spiritual stages) are called **Yatis**. The saints possessing clairvoyance, mind-reading knowledge and omniscience are called **Munis**. The saints having accomplished the miraculous (supernatural) powers are called miraculous **ṛṣis** There are four kinds of **ṛṣis**

(1) Rājarṣi (2) Brahmarsi

(3) Devarsi (4) Parmarsi

The saints having accomplished the miraculous prodigy of proteation and never-ending foods / residence are called Rājarsi. The saints having accomplished the miraculous power of intelligence and medication are called Brahmarṣi. The saints having accomplished the miraculous power of sky-movement are called Devarsi The saints having accomplished and acquired omniscience are called Parmarsi

The above description about the four stages of life is based on the text of Cāritra Sāra (Essence of Right Conduct)

Four Duties of Votary

There are four kinds of duty of the votaries[32]

(1) Worship (2) Donation

(3) Good conduct (Śīla) (4) Fasting or austerity

The worship means to offer proper services to the Gods, scriptures and preceptors with eight kinds of materials The renunciation of foods, medicine etc for the benefit of self or others is known as 'donation'. The safeguarding or maintenance of the vows accepted is known as 'good conduct' The 'fasting' is defined as to renounce four kinds of food, sensual objects and passions on holy days like the eighth and fourteenth days of the fortnight etc. Intakes of only water in the holy days is termed as incomplete fasting (Anupavāsa) Having only one meal a day is called 'Single-dieting'

Six Essential Duties of Votary (See the earlier section on the stage of Householdership)[33a]

An individual is called the best of the votaries who is engaged in six daily duties of (i) Worship, (ii) Veneration of Preceptors, (iii) Self-study, (iv) Restraint, (v) Austerity, and (vi)

Donation and who has the best of the lineages / family. He is released from the sinful effects of six types of domestic violence like (i) cooking in earthen oven, (ii) crushing in pits, (iii) grinding in stone mills, (iv) brooming with broomstricks and water-drawing, (v) domestic violence and (vi) earning livelihood.

(1) Worship

The person reduces the time for his salvation who gets Bimba-phala-like (small) altar constructed and gets a proper sized or even a barley-sized image seated on it through the consecretion procedure. A votary should offer worship to the Jinas facing east or north direction and with a Tilaka (a red or yellow mark of saffron on his forehead) on his head A votary should anoint the Lord Jina (image) with pure water, cane juice, ghee, milk, curd, mango juice, medicinal juice and kalka powder (mixture of medicinal substances like Lodhra etc.) etc. with devotional disposition [33].

It should be kept in mind that one should not perform the duties of worship, donation, chanting mantra repetitively, sacrificial rites and self-study with fragmented, dirty, old and torn clothes One does not acquire the sacredness by worshipping with these types of clothes.

Q. There is the possibility of sins by offering animate substances like flowers, incense, fruits etc in the worship of the Jinas

A The Jina-worship has the potency of destroying sinful karmas earned even during innumerable births Will the smaller amount of sins earned the process of the during worship not be destroyed ? It will definitely be so Of course, it is necessary that one should act carefully in every activity.

Umāsvāmi has stated that the sins are earned in domestic and occupational violence for bringing up the family and enjoying consummables and non-consummables But the violence occurring in the religious activities like worship and donations etc does not earn bonding of sin [34]

Vasunandi has also stated that a person earns sacredness equivalent to the acquirement of the position of a Tīrthankara by constructing even a temple of the size of a leaf of a corriander plant and places a Jina image of the size of mustard seed in it.[35] How, then, one can describe the total sacred effects earned by the person who gets the temple with large circumference and large entrance door etc constructed with devotion.

While worshiping the Jinas, the flow of stream of water before them causes the cleansing

of the dirt of sins The anointment of sandalwood paste causes the enriched fortunes. The worship of Jinas through the whole rice grains (Akṣatas) leads to the position of Cakravartī who owns nine kinds of treasures and fourteen kinds of gems. The worshipper of Jinas with flowers (Puspas) earns a beautiful face like the lotus and a body with smell of flower garlands. He becomes like a cupidistic deity The offerings of Naivedya (edibles) during worship leads the worshipper to earn strong, shining, fiery and most beautiful body. The worshipper offering burning lamps during worship earns omniscience which is like a shining lamp which illuminates the secrets of all the reals and realities like the living being etc He becomes omniscient in due course. The worshipper offering incense during worship earns the world-wide fame and glory The worshipper offering fruits during worship earns the supreme fruit of salvation in due course The person who donates the bell for the Jina temple, takes birth in the empyrean planes which are buzzing with sweet sounds of bells The person offering metallic umbrella (parasol or Chatra) for the temple enjoys the kingdom of the world solitarily. The person offering Camara to the temple earns the wavering of Camaras for himself.

The annointing of Jinas by water etc earns his own anointing by the empyreans by the water of Ksīra-Sāgara (Milky ocean) on the Meru mountain. The donation of victory flags (Vijaya dhvaja) to the temple leads one to become Cakravartī winning over all the six parts of the world

What else to state about the Jina worship ? It leads to all types of physical prosperity and even to the salvation in due course. Thus, ends the description of the essential duty of Jina worship of the votary

(2) Veneration of Preceptors[36]

One should always offer veneration and service to the preceptors for (i) acquirement of cherished objects and objectives, (ii) removal of the darkness of doubt regarding the worldly realities, and (iii) acquirement of happiness in the other worlds after rebirth Whatever be the category of human beings-low, medium or best, they are not called as human beings without being taught by the preceptors. Hence, every person should always serve the best of the teachers The devotion or service of teachers is a form of restraint [37] The observance of this restraint

(i) leads away from the deep ocean of the weary world.

(ii) leads to the destruction of eight karmas, and

(iii) leads to the termination of worldly cycles of birth and death

(3) Self-study or Scriptural Study

The self-study is instrumental in acquiring true knowledge for the liberatable beings. It has five varieties as per Tattvārtha Sūtra :

(i) Reading and teaching (Vācanā)

(ii) Questioning (Pṛcchanā)

(iii) Reflection (Anuprekṣā)

(iv) Repetition and Learning by rote or memorise (Āmnāya)

(v) Sermonising the religion (Dharmopadeśa)

(4) Restraint

The restraint is defined as the practice of control over the senses and mind alongwith an attitude of compassion towards all the living beings. It has two varieties :

(i) Restraint of the senses & mind (Indriya Samyama)

(ii) Restraint of the sentient or embodied beings (Prāṇi Samyama)

The renunciation of enjoying objects of five senses and control over mind is called the restraint of the senses. The observation of compassion towards six-fold living beings - five kinds of non-mobile beings (one sensed souls) and mobile-bodied beings (more than one sensed souls) is called the restraint of the sentient.

(5) Austerities

The undertaking of penances to shed the karmas off is known as 'austerities' (Tapa). It has two varieties : (i) External, and (ii) Internal. The external austerities have six varieties

(i) Anaśana (Fasting) : Not to eat & drink anything that day

(ii) Avamaudarya (Under-eating) : To eat little less than the hunger.

(iii) Vrataparisankhyāna (Mental Vow for Accepting Food) : Taking a mental vow to accept food from a householder, only if a certain condition is fulfilled

(iv) Rasaparityaga (Renunciation of Taste) : Restriction on intake of one or all kinds of six tastes of foods like ghee, milk etc.

(v) Vivikta Śayyāsana (Segregated Sleeping and Seating) : To sit and sleep in a lonely place or by the side of the preceptor or saint.

(vi) Kāya-kleśa (Physical Mortification) : Meditation with some postures like cock-posture, lotus-posture, standing posture and detachmental postures etc.

The internal austerities have also six varieties :

(i) Prāyaścitta (Penitence, Expiation, Atonement) : It is getting award of disciplinary action due to transgressions / violations in the avowed vows

(ii) Vinaya (Reverence) : Offering of reverence to those who follow the path of Righteousness (Samyaktva)

(iii) Vaiyā-vṛtya (Pious Respectful Service to the Saints) : Offering selfless service of varied nature to the religious preceptors, saints and avowed persons.

(iv) Svādhyāya (Self-study) : Studying and teaching of sacred texts.

(v) Vyutsarga (Renunciation) : Abandoning the internal and external possessions which are the causes of sinful activities

(vi) Dhyāna (Meditation) : Undertaking various kinds of stages of meditation like meditation on specified objects, incantations, form or formless entity etc

Though these austerities are prominently undertaken by the saints, but they should also be partially undertaken by the votaries as per their capacity

(6) Donation or Philanthropy

Donation is defined as to renounce the wealth or property for the benefit of the self or others There are four varieties of donation .

(i) Donation of foods (Āhāra-dāna)

(ii) Donation of books etc for learning. (Jnana-dāna)

(iii) Donation of medicines / medical aid (Ausadha-dāna) and

(iv) Donation for security for fearlessness of the living beings (Abhaya-dāna)

The best form of donation is the four-fold donation to the most worthy people.

Thus, the votary who follows all these six essential duties every day with proper devotion, is released from the six types of domestic or occupational sins during (a) cooking, (b) crushing, (c) grinding, (d) home-cleaning and water-drawing, (e) other household activities, and (f) earning livelihood

The above description of six essential duties follows Umāsvami Śrāvakācāra. Ācārya Kundakunda has stated in his Rayaṇa-Sāra[38] that the votary has two main duties :

(i) Four-fold donation to the worthy people. and

(ii) Daily worship of true diety, scriptures and preceptors.

Nobody can be a Jaina votary unless he follows these two duties.

Similarly, the Jaina saints have two main duties : (a) Meditation and (b) Studies. Nobody can be a good Jaina saints without these duties.

The Jina worship results in the respectability of the votary in all the three worlds. The donation to the worthy results in enjoyment of all kinds of the best pleasures in all the three worlds. The votary is called gracious (Dhanya) by donation of foods only He acquires the five wonderful things and becomes respected by the empyreans [39] One should offer to the naked saint. There is no necessity for the examination of his worthy-ness or otherwise

The Jinas have sermonised that the liberatable votary, who takes the food remaining after its offer to the saints, acquires the best pleasures of the world and gradually attains salvation.[40]

Mokṣa Pāhuda states that there is the Jina commandment that the saints may have vigilant virtuous meditation in the fifth spoke of the devolution epoch of this Bharata region. Whosoever does not agree to this, is an ignorant or wrong-faithed one.[41]

Even today, there are saints purified by observing the path of Righteousness. They can attain the position of the Lord of empyreans and may even acquire the position of the initiator empyreans (Laukāntika). They may attain salvation after rebirth from this position In other words, they may attain salvation in a single rebirth [42]

While dealing with the fifth spiritual stage, Bhāvasangraha of Devasena[43] has described

the educative vow of equanimity that it involves (1) Eulogisation of the Jinas thrice a day, (2) Undertaking fasting during holy days, (3) Donation to saints & avowed persons and (4) Undertaking the ritual of holy death towards the end of life.

While characterising the model stage of vows, Bāmadeva[44] has described in his Bhāvasangraha the process of observing the first educative vow of equanimity in the following way :

The votary should practice equanimity thrice a day daily after the Jina worship because no equanimity activity could be there without it.[45] It is described as below

"The votary should observe all the morning duties like going to toilet, tooth washing (Ācamana) etc. after getting up in the early hours. He should undertake three types of bath successively : (1) bathing by pure (cloth-filtered) water, (2) chanting of incantations - i.e bathing with mantra - chants, and (3) bathing in-vow i.e resolving to undertake the vows He should, then, wear clean and washed clothes, and, then, go to the temple and enter into it with the word 'Nih-sahī' (May my sins be off or let the deities in the temple be away so that I may enter in). He should eulogise the Jinas after getting rid of passions Afterwards, he should, observe Sakalikarana (initial religious process) again with proper seat.

He should, then, clean and wash the vessels and materials to be used in the worshiping process. This should be followed by anointing the Jina image with five sacred solutions (Pancāmṛtas) as described in the texts. He should, then, offer worship to the Jinas with eight-fold materials followed by a valuable composite offering (Arghya). It should be followed by pouring a thin stream of water with peace-recital (Śānti pātha) and throw of flowers (Puṣpānjali) all-around. During the process of worship, the votary should offer it with eight-fold materials, followed by pouring of thin stream of water with peace recital and throw of flowers all around [46] This is the sign of expression of all-round welfare in the world This procedure is prescribed in the religious texts.

After this, the votary may follow this procedure twice or thrice as per his interest He should, then, repeat the Panca Namaskāra Mantra (Pentadic Bowings Litany) 108 times through 108 flowers or cloves This may be followed by the worship of Siddhacakra Yantra etc One should, then, have mantra-repeat and recital of verses of devotion of Caityabhakti, Pancagurubhakti, Śāntibhakti & Samādhībhakti. In the end, the votary should recite the verses for the completion of the whole process Afterwards, the votary should meditate on the pure self-soul with pleasant mind for a period varying from a reasonable time upto an Antarmuhurta of app 48 minutes.

This activity should be followed by worship of scriptures and preceptors One should, then,

offer worship to the Jaina female saints, Loin-clothed votaries and other higher-staged votaries

This is the process of practicing the equanimity by the votary.

Special Notes

The texts on rituals and consecrations have given the above method of daily worship ritual. It means that if the votary offers worship in this way, the practice of equanimity is also included in it. Hence, this is also termed as the method of practicing equanimity. The book named 'Sāmāyika' (Equanimity)[47] has elaborated this process through the chapters of 'Pūjā Mukhavidhi' and 'Pūjā Antyāvidhi' (The Method of Commencement and Conclusion of Pūjā).

In the process of offering worship by the votary, he should become dis-passionate and recite the Siddha-bhakti (Devotion to the Salvated). This should be followed by proper anointing by five sacred solutions and worship by the eight-fold substances terminating with devotional verses of Caityabhakti, Pancagurubhakti & Śāntibhakti. The same method is also found in 'Pancāmṛtābhiseka Pātha' (Lesson on Anointing by Five Sacred Solutions) of Ācārya Pūjyapāda.

Description of Donation under the Third Educative Vow of Atithi-Samvibhāga

There are five components in the process of donation .

(1) Donee or Recipient (2) Donor

(3) Method of Donation (4) Donative materials

(5) Fruition of Donation

(1) Donee : There are three kinds of donees · maximal (Uttama), medial (Madhyama) and minimal (Jaghanya). The sky-clad saints - practitioners of the path of righteousness are the maximal donees The medial donee is the votary practicing any stage of eleven model stages. The minimal donee is the person with right faith but without vows The persons devoid of righteousness but practicing the repetitive chants and austerity etc are deficient-donees (Kupātra). The persons devoid of righteousness, good conduct and vows are unworthy-donees (Apātra).

(2) Qualities of Donors : There are seven qualities of donors . (a) right faith, (b) devotion, (c) satisfaction, (d) discrimination, (e) non-greediness, (f) forgiveness, and (7) alround physical and spiritual strength.

(3) Method of Donation : The saints do not accept foods without nine-fold devotion (Navadhā bhakti). This involves (a) respectful procedural reception (pargāhana), (b) offer of high seat, (c) washing of feet, (d) worshipping, (e) bowings, (f) purity of mind, (g) purity of speech, (h) purity of body, and (i) statement about the purity of foods

(4) Donative Materials : There are four kinds of donative materials (a) foods, (b) medicines and medication, (c) scriptures or books, and (d) security (houses etc.)

(5) Fruition of Donation[48] **:** The donation offered to the worthy donees by the right-faithed person yields heavens and even salvation in due course The donation to deficient donees does not have any effect. The donation to unworthy-donees leads to heavy sufferings.

Characteristics of Persons Accepting the Vows of Householders' Religion / Duties

The text of Sāgāra-dharmāmrta mentions that a person is capable of accepting the householders religions[49] :

(1) who earns his livelihood with honesty.

(2) who offers respects to teachers and parents who possess good qualities

(3) who is worshipper of preceptors and saints

(4) who is true - speaking

(5) who is follower of three human exertions of religion, riches and desires with consistency (Purusārthas)

(6) who undertakes meals and travels as per canonical tenets

(7) who has family, house and village for proper human exertions

(8) who has the company of noble people

(9) who is intelligent

(10) who is obliged to his benefactors

(11) who has control over his senses and sensuals

(12) who is the listener of religious texts.

(13) who is kind, fearful of sins and full of reverence.

Defilements due to Delivery and Death (Sūtaka - Pātaka)

The term 'Sūtaka' is defined as the defilements and the resulting prohibitions of duties like deital worship and food-offerings (to saints) etc. due to the delivery or birth of a child in the household. The defilement and the resulting prohibition due to the death in the household is known as Pātaka These prohibitions during birth and death are sanctioned in scriptures. In general, the term 'Sūtaka' is used in both cases of delivery and death.

The family relatives have two varieties : (1) immediate and (2) distant The persons upto four preceeding generations are termed as 'immediate relatives' while others beyond four generations are termed as distant relatives.

The delivery-based prohibitions last upto 10 days for immediate relatives They last for 6 days for the fifth generation, 4 days for the sixth generation and 3 days for the seventh generation There is no prohibitions for persons beyond seven generations Similar prohibitions are admitted for the death in the household

If the delivery-based prohibitions are already there in a family and if there is death in the same family, the prohibitions due to death are taken to be completed with the prohibition due to delivery Similarly, if the death-based prohibitions are there and if there is birth in the same family, the prohibitions due to birth are taken as completed with the prohibitions due to death If there is birth or death in the family in the last day of earlier prohibitions, they should be continued for two more days. If birth or death occur on the day after completion of the earlier prohibition, they should be continued for three more days

There are no prohibitions for saints or austerites for the birth or death defilements. Similarly, there are no prohibitions for the family members of the saints on their death.

If there is delivery in the king's palace, it is made undefiled by bathing only The kings do not have such prohibitions. There are no prohibitions on the death of minister, army-commander, king, slave and those dying due to natural calamities like famine etc

If a pregnant woman has abortion within three months, there are prohibitions for three days only If there is abortion between 3-6 months, there will be prohibition for the number of days based on the months of pregnancy. However, if there is abortion between 6-8 months, the

prohibitions will apply for full ten days. The father becomes undefiled by bathing only.

If the new-born dies before the period of cutting of navel tube (Nabhi chedana), there are prohibitions for 10 days for the mother and the other relatives have 3-day prohibitions If the child dies before 10 days, all have prohibitions for 10 days. The death on the last day of 10-day period earns two more days of prohibition. If the child dies the next day after the 10-day period, one should have three more days of prohibitions. If the child dies after 10 days, the parents and relatives have prohibitions for 10 days. The other relatives are purified by bathing only. If the child dies after tonsuring ceremony, there are prohibitions for 10 days to parents, 5 days to persons upto four generations and one day to persons of higher generations. If the child dies after the sacred-threading ceremony, there are prohibitions for 10 days for all relatives upto four generations

If the new-born is a daughter, the undefilement is done by bathing only if she dies before tonsuring If she dies before sacred-threading, there is one-day prohibition If she dies before marriage, there is prohibition for three days If the married daughter dies in her husband's home, there is prohibition for two days for the parents, other relatives are purified by bathing only. However, there are prohibitions for 10 days for her husband's family If she dies of delivery in the house of her parents, there are 3-day prohibition for her parents The husband's family has one-day prohibitions

One should observe prohibitions for the remaining days after receiving the news of death of any member of the family in distant lands If there is birth there and one gets news about it, one should have three-day prohibitions. If one gets the news of death of any family member after a year, one should purify himself by bathing only

This is the brief description of delivery / death - based defilement and the resulting prohibitions as per Trai-varnikacāra of Gunabhadra

Defilements during Menstruation of Women

The women undergoing monthly menses are termed as menstuating women. There is excess blood flow from them. They should not touch any thing during the menstrual days They should also not visit temple and teachers If the menses start from midnight, the prohibitions should be taken to start from the morning The women under menses should not beautify themselves. They should observe celibacy On the fourth day, they could undertake household activities along with going to the temple but they can do, Āhāradāna and worship etc. on the fifth or sixth day after menstruation stops fully.

If there are menses within 12 days of earlier menstruation, the woman may get undefiled by bathing only. If the menses start earlier then 18 days, still the women may be purified by bathing only. However, if the menses start on eighteenth day, the women should have prohibitions for two days If menses occur after the eighteenth day, the prohibitions will apply for three days. If ladies with menses touch each other, they should cleanse themselves on the fourth day and seek disciplinary instructions from the Jaina female saints.

The women who do not observe prohibitions during the days of menstrual flow, touch all people and feed everyone after cooking by themselves, earn loss in their health and violate the religious tradition. They accumulate sins and loose their better rebirth. Hence, the women should observe prohibitions consciously during the three days.

Householder's Life-style / Ritualistic Activities / Duties

The text of Śrāvakācāra Sangraha (Compendium of Householder's Conduct) has mentioned three types of rites or duties of the householders starting from conception and terminating into death. The right-faithed persons must undertake them as they result in good effects The scholars have admitted the following three types of activities:[50]

(a) Activities related to Conception (b) Activities related to Initiation

(c) Subjective activities

There are fifty three activities due to conception, forty eight activities due to initiations and seven subjective activities - thus, (53 + 48 + 7 = 108) one hundred eight in all. These are described in detail in the primary text of Upāsakādhyayana and these are described here in brief on the basis of whatever essence has been learnt by this author.

(a) Fifty Three Life-Style / Ritualistic Activities related to Conception (Garbhānvaya Kriyās)

Following two duties / rituals are intended for the woman having bath on the fourth day of menstruation This woman should offer worship etc. with her husband and, then, they should copulate only for the issue.

(1) Conception ritual : The conception ritual is defined as the sacramentation of the bathed woman through the Jina worship and chanting of incantations before the conception The process is given below :[51]

'Draw three wheels on the right of the Jina image and three sacred umbrellas on the left of the image along with three sacred fire (Puṇyāgni) pits. The couple should worship the Jinas and, then, complete the worship with offerings in sacrificial fires in the fire-pits.

(2) Affectionate activity (Prīti) : This is ceremoneously celebrated in the third month of pregnancy This also involves the Jina worship as in the earlier case. There should be adoration of the door of the house and two waterful pitchers should be placed there Afterwards, the drums etc. should be played daily

(3) Super-affectionate activity (Suprīti kriyā) : This is ceremoniously performed in the fifth month of pregnancy It also involves the worship etc. as above.

(4) Conservation (of Pregnancy) ritual (Dhṛti kriyā) : This is also ceremoniously performed in the seventh month of pregnancy in the same way as above.

(5) Delightening activity (Moda kriyā) : This is ceremoniously performed in the ninth month of pregnancy. In this ritual, the priest writes some seed letters on the body of the pregnant woman after reciting the incantations, recites auspicious litany, adore her with ornaments and bind the Kankana thread for preservation of pregnancy.

(6) Birth ceremony (Jātakarma or Priyodbhava) : This is ceremonised when the child is born

(7) Naming ceremony (Nāma-karma) : It is performed on the twelfth day of the birth in an auspicious constellation and time etc The worship of the Jinas and seers is also essential in the ceremony

(8) Moving-out ceremony (Bahiryāna) : This is performed in the second or third month of the birth. The child is taken out of the delivery room with beating of auspicious musial instruments.

(9) Seating ceremony (Niṣadyā kriyā) : The child is seated or laid on the bed in this activity.

(10) Feeding ceremony (Anna-prāśana-kriyā) : This rite is performed in the seventh or eighth month. The child is given external food materials (cereals) after due Jina worship etc

(11) First Birth anniversary (Varṣa-vardhana or Vyuṣti kriyā) : This is ceremonised when the child is one year old.

(12) Tonsure ceremony (Keśavāpa or Caula karma) : The child undergoes tonsuring of his head on the auspicious day after the worship of the Jina image

(13) Writing and Reading activity (Lipi - Sankhyāna - Sangraha kriyā) : At the age of five years, the child is shown and taught to write letters through various scripts and numbers followed by the reading of the scripts

(14) Sacred - threading (or Initiation to vows) ceremony (Upanayana or Vrata-bandha or Upanīti kriyā) : The sacred-threading ceremony is performed in the eighth year of the child

(15) Vow-practice ceremony (Vrata-caryā) : In this ceremony, the (male) child is given to wear metallic girdle belt, white dhoti, sacred thread and hair-crest on the head. All these are signs of waist, thigh, chest and head respectively leading him to be capable for observing celibacy In this stage, sleeping on beds and beautifying the body etc are prohibited. The vows are the five minor vows etc. He has to observe them The vow of celibacy should be observed until the learning or studies are completed. The child should learn the householders' practices alongwith studies of scriptures, grammar, logic, astrology and astonomy, prosody, mathematics and lexeography etc

(16) Vow-release activity (Vratāvaraṇa kriyā) : This activity involves release from the vows of renouncing of sleeping on earth and body-adoration etc after 12 or 16 years One can, however, accept good dresses, garlands and ornamentation etc with the permission of religious teacher after it Of course, one will maintain sacred thread and observe five minor vows and eight primary virtues etc during the period after completion of studies.

(17) Marriage ritual (Vivāha kriyā) : After the vow-release activity, the marriage with a girl of good family should be celebrated with the permission of the teacher

(18) Acquisition of family-hood (Varṇālabha kriyā) : This activity involves living seperately with the permission of parents and accepting the proper share of wealth, grains and property

(19) Observation of Family Tradition (Kula-caryā) : This activity involves earning livelihood with honesty after getting independence from parents and observing six daily duties like deital worship etc.

(20) Acquiring Headship of Family (Gṛhiśitā kriyā) : This activity involves acquiring headship of the family while observing the family tradition and developing capacity to be the head of the household.

(21) Acquiring Pacified Mental State (Praśānti kriyā) : This activity involves to live peacefully while observing fasting etc. and undertaking self-studies after acquiring and enjoying the headship for some time and handing over the responsibilities of the household to the son

(22) Renunciation of House Activity (Graha-tyāga kriyā) : When the votary is ready to renounce the home for forest-residing state, there is the ritual of house and household renunciation.

(23) Preliminary Initiation Activity (Dīkṣādya kriyā) : This activity involves initiation as two-clothed votary (Ksullaka) - a preliminary stage for full sainthood - from the saint teacher

(24) Initiation as Jina Saint (Jinrūptā kriyā): This activity involves initiation as a full Jaina saint under the Acārya (Preceptor)

(25) Propensity of Silent Studies (Mauna-adhyayana-vṛttitva) : In this activity, the saint studies the scriptures silently until the scriptural knowledge is complete

(26) Reflections on Factors for being Tīrthankara (Tīrthakṛd-bhāvanā) : This activity involves reflections on the sixteen factors for becoming Tīrthankara

(27) Acquiring the Position of Ācārya (Guru-Sthānā-abhyupagama) : This activity involves acquirement of the position of Ācarya when his preceptor thinks him qualified and offers him

(28) Engagement in the Service of the Groups of the Order(Gaṇopagrahaṇa kriyā): This activity means to be always ready to serve and maintain the four-fold order

(29) Offer of position of Ācārya to one's Own Capable Disciple (Svagurusthānāvāpti kriyā): This activity means to hand over the responsibilities of Ācārya to one's own capable disciple

(30) Activity of Reflections on Non-attachment and the Self (Nis-Sangatva-ātma-bhāvanā) : This activity means to be detached by detaching oneself from the books and the disciples etc and get involved in the reflection on the self

(31) Engagement in Yogic Liberation (Yoga-nīrvāṇa-samaprāpti) : This means to be involved in meditation on liberation

(32) Accomplishment of Yogic Liberation (Yoga nirvāṇa Sādhanā) : This activity means to be ready for holy death after gradual abandonment of the four-fold foods.

(33) Birth as Empyrean (Indroppāda kriyā): It is having a rebirth in the world of empyreans after abandoning the body (death) through trance of mental, vocal and physical activities.

(34) Activity of Water-anointing as Lord of empyrean (Indra-bhiśeka) : When one is born as an empyrean, the deities there gather together and water-anoint him to the position of Lord of the empyreans (Indra).

(35) Activity of Offering Positions (Vidhi-dāna) : This is the activity in which the Lord of deities appoints various deities bowing to him to their respective positions

(36) Activity of Enjoying Pleasure (Sukhodaya) : This is the activity of experiencing and enjoying pleasures of heavens by the lord of empyrean surrounded by many deities for a long time

(37) Renunciation of Lordship of Empyreans (Indra-pada-Tyāga) : This is the activity of renouncing the position of the Lordship of deities after learning about the small life-span remaining and convincing the other deities about it

(38) Descent of the Lord of Deities (Indrāvatāra) : This is the activity of being conceived in this-worldly mother after death in the heavens. The mother observes sixteen dreams and there is the rains of gems six months prior to his conception

(39) The Golden Birth (Hiraṇyotkṛṣta Janmatā) : The conceived lord is born with the best of the births The lord has the sensory, vocable and clairvoyant knowledge while in the womb. The birth with these specialities is called the best of the births

(40) Water-anointing on Meru Mountain (Mandara - Abhiṣeka) : This activity involves water-anointing of the newly born Venerable (Bhagavān) on the Meru mountain by the lord of the empyreans after carrying him there.

(41) Teacher Worship (Guru-pūjana) : The lord of empyreans learns that the Venerable is the teacher of all the beings in the world Hence, he offers worship to the world-teacher

(42) Crowning as Heir-designate (Yauvarājya) : When the Venerable attains the youthhood, he is crowned as the heir-designate by his parents.

(43) Coronation as Emperor (Svarājya) : The activity of coronation of the heir-designate as the emperor is called coronation.

(44) Royal wheel Acquirement (Cakralābha) : This activity involves the acquirement of royal wheel while as emperor

(45) World-conquest March (Diśānjaya) : This activity involves moving for the winning of all countries in all directions with the royal wheel ahead.

(46) Anointment of Royal Wheel (Cakrābhiśeka) : This activity involves anointment of the royal wheel when entering the capital city after alround victory

(47) Administration of Royalties (Sāmrājya kriyā) : The Venerable, after getting coronated as emperor, educates and teaches other kings under him the administration of justice and morality

(48) Going out for Initiation (Niṣkrānti) : When adult, the Venerable emperor, gets detached from the emperorship, hands over the kingdom to his son and the world-termination-promoting Laukāntika deities come to encourage him for initiation. This activity involves moving out for Jinistic initiation

(49) Acquirement of Omniscience (Yoga-Sammaha) : The Venerable saint renounces the internal and external possessions and gets absorbed in meditation He gets enlightened through the fire of omniscience in this activity

(50) Enlightened-hood (Ārhantya) : When the Venerable attains omniscience the holy-assembly hall (Samavasarana) is constructed by the deities and their lords where he sermonises about the welfare of all the living beings

(51) Wandering Activity (Vihāra kriyā) : The Venerable omniscient wanders throughout the country for sermons with the wheel of religion ahead of him

(52) Cessation of Activity (Yoga-nirodha) : When the activity of wandering is completed and the holy assembly hall is dissociated, the Venerable undertakes the activity of 'cessasion of mental, vocal and physical activities '

(53) Activity of Attaining Salvation (Agra-nirvṛti) : When the non-destructive karmas are destroyed, the Venerable attains the state of salvation and reaches the highest part of the universe-the abode of Siddhas

Thus, these are the fifty three activities commencing from the stage of conception and ending into the stage of salvation. The liberatable beings should always undertake these activities.

(b) Initiation Activities (Dīkṣānvaya kriyās)

These activities are the specific activities related with the individuals ready for accepting the vows. There are 48 such activities. They consist of 40 activities out of the 53 as described above by deducting the first 13 from them (upto the reading - writing activity) and additing eight additional ones as below :

(1) Descent into right path (Avatāra).

(2) Acquisition of Vowal Conduct (Vṛtta-lābha)

(3) Positional gain (Sthāna-lābha)

(4) Acceptance of Jinistic Deities (gaṇa-graha)

(5) Worship of the Venerable and Listening to the Scriptures (Pūjā-rādhya).

(6) Sacred - earning Devotional activities (Puṇya-yajna).

(7) Deep Practices activities (Dṛdha-caryā), and

(8) Standing posture activity (Upayogitā)

(1) Descent into Right path : This activity is performed when a wrong-faithed liberatable being is ready to follow the right path of religion. The individual goes to the preceptor, listens to religious sermons, detaches himself from the wrong path and utilises his intelligence into right path At this stage, the preceptor alone is his father and the knowledge of right path (and reals) is the refined form of conception. The liberatable being descends into this metaphysical conception and takes birth in the form of new religious man This activity is taken as equivalent to conception as there is no birth in both these activities (of conception and following of religiosity)

(2) Acquisition of Vowal Conduct : This second activity is undertaken in the form of accepting the vows before the preceptor after listening to his sermons and offering bowings to him

(3) Positional Gain : After accepting the vows, the individual undertakes fasting and is initiated in Jainism with proper rites. This activity is known as 'positional gain' [57]

(4) Acceptance of Jinistic Deities : After acquiring positional gains, the liberatable individual takes the images / photos of perverse deities away from his home while stating, "I have worshipped you for so long due to my ignorance. Now, I will worship the Jaina deities Please

do not be angry with me and you please go yourself wherever you like." Thus, he keeps these perverse deities in other place and places the Jaina deities in his home and worships them. Thus, this activity involves worshipping the Jaina deities in his home.

(5) Worship of the Venerable and Listening to Scriptures : This activity involves worshipping of the Jina images, undertaking vows of fasting etc. and listening to the meaning of twelve-fold canonical scriptures.

(6) Sacred-earning Devotional Activities : This activity involves listening to the meanings of fourteen pre-canons (Pūrvas) alongwith co-religious persons and works for activities leading to the increase in sacredness.

(7) Deep Practices : When the votary completes the study of own scriptures and starts listening to the scriptures or subjects of alien systems, he develops deep faith and observes Jinistic activities. This process is known as deep practices.

(8) Standing Posture Activity : This activity involves undertaking meditation under standing posture in the night during the fasting in holy days.

Thus, when one deducts the first 13 activities out of the 53 described as above, and adds these eight activities, one has (53-13+8 =) 48 activities. All these are known as initiation activities.[34]

(c) Subjective Activities (Kartranvaya Kriyās)

These are the activities incurrable by the individuals undertaking sacred acts which are the results of earlier right practices. There are seven subjective activities.

(1) Good caste (Sajjati) (2) Good householdership (Sadgrihitva)

(3) Initiability (Pārivarjya) (4) Lordship of Empyreans (Surendrata)

(5) Cakravartiship or Emperorship (Sāmarājya) (6) Enlightened Venerability (Ārhantya)

(7) Liberation (Parinirvāna)

These activities could be there only for the liberatable being who has to live in the world for not too long. The first of these activities - good caste occurs when the nearly liberatable being is born as human being.

(1) Good Caste : When an individual takes birth in a good lineage capable of initiation, there is the activity of good-caste for him. The purification of the lineage of father is called 'lineage' (Kula) and the purification of the linage of mother is called 'good caste' (Sajjāti). When the activity of good caste is performed, the individual acquires some good virtues which makes it easier to acquire Ratnatraya. This 'good caste' has been stated by birth in a good family because this is the basic cause for getting all the desires satisfied or accomplished. The person born in a pure and good family is called twice-born (Dvija) due to refinements in the same way as the gem found in a purified mine gets high quality after proper treatment. The twice-born bears the sacred thread with proper incantations following the sermons of the Jinas. The three strands of the sacred threads are physical symbols while the attributes of right faith etc. are psychical symbols of the votary. This is first activity of 'good caste' for the votary refined through the quality of sacred threading.'[54]

(2) Good Householdership : The liberatable individual associated with good caste activity becomes a good householder and follows the six non-violent professions as prescribed for noblemen. The individual is called a good householder when he follows and practices all that is meant for householders as enunciated by the Enlightened Jinas.

The householder tries to remove the sins caused due to the six types of professions like weaponary and writing etc. through the good inclinations of compassion, friendship and delight etc., means like penitence etc. and conduct like observance of vows etc.

(3) Initiability : The activity of initiation in the Jina order while maintaining detachment from the household activities is termed as 'initiatiability' or 'wandering sainthood'. In this activity, the individual abandons attachment and accepts nakedness. Only those persons are capable of initiation,[55] who are pure by lineage and family, whose conducts are excellent, whose faces are beautiful and whose genious is appreciable. Getting initiated by the saint is the third activity of initiation.

(4) Lordship of Empyreans : On the fruition of the effect of wandering sainthood, the individual acquires the lordship of empyreans. This is the fourth activity.

(5) Emperorship : It is an activity through which one acquires the emperorship of Cakravarti enriched with all the property of enjoying consummables and non-consummables bestowed through his nine treasures and fourteen gems alongwith the royal wheel gem.

(6) Enlightened Venerability : When the enlightened one takes birth after his heavenly life-span and acquires the richness in terms of five auspicious events (Pancakalyānaka), the

process is called enlightened venerability. This activity excites the whole world emotionally.

(7) Liberation : It is the highest state of soul when it is liberated from the bondage of the worldly life-cycle. This is the seventh activity.

The liberatable person acquires a good caste, becomes a good householder and goes to heavens after becoming a saint. He acquires the richness of the Lord of empyreans. Afterwards, he dies there and takes birth as an enlightened one (Arhanta) with high magnanimity and attains salvation

Twelve Introspective Reflections (Anuprekṣās, Bhāvanās)

There are twelve reflections for contemplation to awaken the detachmental attitude among the votaries practicing the five partial vows while in householdership Alternatively, the Tīrthaṅkaras have also reflected upon them even after initiation and detachment They are, thus, like the mother to nucleate and grow detachmental propensities

1. Anitya (Reflection on Transitoriness) : The worldly living entities like mother, father, son, wife, Cakravartī, lord of deities, Dharanendra and non-living entities like village, place, town, body etc are just transitory for the living beings. It is only the pure and disembodied soul which has to be reflected upon because it is the only non-transitory entity

2. Aśaraṇa (Reflection of Shelterlessness) : O living soul! the deities, incantations, medicines, chariots, army etc. are no protection or shelter for the living being born in this four-destinity world while experiencing penury or at the time of death It is only the Jina religion propounded by the five Supreme souls and the self-soul in the form of wonderful consciousness which are the real shelter in this suffering world

3. Sansāra (Reflection on the Cycle of Transmigration) : The living being is experiencing sufferings due to the latency (Vāsanā) of infinite wrong faith in the forest of this five-foldly changing world of substance (Dravya), location (Ksetra), time (Kāla), birth (Bhava) and current physical or mental states (Bhāva) He, sometimes, takes birth in the heavens, sometimes in the hells and sometimes in the highly painful birth state in the form of general body beings called 'Nigodas' due to the Karmic machinery. The incessant reflection on the fact that there is nobody happy in this world of wandering - is called the reflection on the world.

4. Ekatva (Reflection on Loneliness) : This is the reflection on the fact that the living being is always alone and, idealistically, there is nobody who is his friend in this world. He has come alone in this world and will take birth alone in another birth place The relatives like

brothers and sisters etc. are never a company to him beyond the crematorium. It is only the religion which will alway accompany him.

5. Anyatava (Reflection on Separateness) : This is the reflection of the type as below "Though I am combined with my body since beginningless time, however, the body is altogether different and separate from me The body and my-self are totally different from each other. When even my nearest body does not belong to me, how is it possible that my relatives like wife, son etc. will be mine. These are directly alien to me "

6. Aśuci (Reflection on Impurity or Defilement) : The reflection on the defiled nature of body is the reflection on impurity. It is like this : "This body is always impure It has been due to the mixing of the foul blood and semen of the mother and father. Many pure and fragrant materials also become defiled and disgusting when they come in contact with it. However, one can acquire the treasury of Ratnatraya through this body. The living soul can be purified with the help of Ratnatraya only."

7. Āsrava (Reflection on Karmic Influx) : The term 'Influx' (Āsrava) is defined as a process in which the good and bad karmas accrue to the living being through the five doors of wrong faith, non-abstinence, non-vigilance, passions and activity (yoga) This influx leads to the karmic bondage which is the basic cause of worldly cycles of the living beings One should try to reflect upon the true nature of the soul by turning away from the causes of karmic influx

8. Samvara (Reflection on Karmic Stoppage) : The term 'Samvara' (stoppage) is defined as a process of preventing the karmic influx The reflection on five total vows (Mahāvrata), five carefulnesses (Samiti), three guards (gupti), ten duties (Dharma), twelve reflections (Anuprekṣās) and twenty-two afflictions (Parīsaha) - a reflection on (5+5+3+10+12+22 =) 57 factors for preventing the karmic influx is called the reflection on stoppage.

9. Nirjarā (Reflection on Karmic Shedding) : The term 'karmic shedding' is defined as the process in which the earlier-earned karmas are dissociated from the living being due to their natural or pre-matural fruition It has two varieties · (a) Matural shedding (Savipāka nirjarā), and (b) Non-matural shedding (Aavipāka nirjarā). The process of dissociation of earlier-earned karmas after their fruition with their full duration is called matural shedding. In contrast, the non-matural or pre-matural shedding is the process of shedding of earlier-earned karmas through austerities and bearing of afflictions etc. without the completion of their full duration The first kind of shedding occurs to all the worldly living beings while the second kind of shedding occurs to the right-faithed ones and persons with vows only

10. Loka (Reflection on the Universe) : There is the human-shaped occupied space in the center of the infinite non-occupied space. This is eternal and self-existent. Where are the heavens and hells etc in this occupied space ? Where are the Nigodas and Salvation places ? Wherefrom does the living being come and where has it to go ? Reflections on such questions on the nature of universe are made in this reflection.

11. Bodhi-durlabha (Reflection on Rarity of Enlightenment) : The following type of reflections are there in this reflection . "It is a rarity to acquire birth in the mobile (Trasa) class of the living beings from the life of the general body one-sensed beings (Sthāvaras) in this world full of suffering It is still a high rarity to acquire birth among the five-sensed ones out of the mobile class. It is like the diamond particle dropped in the ocean. It is still a more rarity to get birth as human beings among the five-sensed beings. It is like the rare quality of obligation out of many qualities. Further, it is gradually rarer to have good family, country, completeness of senses and good health etc. in the human life. In the last, it is still highly rare having (a) a religion of non-violence, (b) initiation in strivers' (Śramana) religion and (c) observance of vow of holy death with trance Hence, it is the best to vigilantly realise the nature of pure self after acquiring the above rarities of human life. The acquirement of other objects are dependent on karmic earning However, the nature of the self in the form of pure knowledge and conation is one's own Why one should take their acquirement as rare ? In other words, it is easy to acquire one's own nature There is the need of self-exertion only for it "

One should repeatedly reflect this way and should have excellent exertions to acquire one's true nature

12. Dharma (Reflection on Religion) : The Jaina religion has been propounded by the omniscients It is characterised by non-violence The truth, non-greediness and celibacy etc are its components. If they are not observed, the living being wanders in the beginningless world He feels sorrow due to the fruition of sins However, when these qualities are observed, the living being enjoys the worldly prosperity and secures happiness through salvation The reflection of this type is the reflection on religion

Every votary should contemplate over these reflections and become detached from the world.[26] He should take permission of his parents and relatives and join the group of sky-clad saints and live with the Preceptors Afterwards, he should request for initiation in their group Alternatively, those votaries also go to the Preceptor and request for their initiation The Preceptor judges the capacity of the votary for initiation and afterwards initiates him into Jaina order as per prescribed rites. The initiation-desiring votary has to hand pluck his hairs. He renounces all kinds of clothes, ornaments and possessions etc The Preceptor, then, offers him (a) the peacock-

feather picchī as an instrument of observing restraint, (b) religious texts as instruments of knowledge and, (c) wooden water jar with nozzle (Kamandalu) for excretory or other purposes He explains the twenty eight basic attributes (Mūlguṇas) of the saints to him and initiates him with the five Supreme souls (images) as witness. He writes some sacred incantations (Mantras) on his head in the prescribed method and, then, writes the seed letters there. The initiated disciple, also, surrenders before the Preceptor after getting initiated and feeling obliged to him.

The Religion of the (Jaina) Saints

(a)Twenty eight basic Attributes : The basic and secondary attributes are the volitions of the living beings [57] There are twenty eight basic attributes involving five complete vows etc. There are thirty four secondary attributes - (1-12) twleve austerities and (13-34) twenty-two afflictions (Parisahas) The secondary attributes will be described later while the basic ones are described here

Names of twenty eight basic Attributes : The twenty eight basic attributes are as follows .

1-5 Five complete vows (Mahāvratas)

6-10 Five carefulnesses (Samitis)

11-15 Control over five senses (Indriya-jaya)

16-21 Six (daily) essential duties (Āvasyakas)

22 Hand - plucking of hairs

23 Nakedness

24 Non-bathing

25 Sleeping on hard ground / wooden plank

26 Non-tooth-brushing

27 Taking foods in standing posture

28 Single-dieting a day

These basic attributes are detailed below

1-5 Five Mahāvratas : The main vows followed by the saints are called Mahāvratas The term 'Vow' (Vrata) is defined as the renunciation of activities like violence etc with resolve which are the causes of attaining liberation from karmic bondage The complete vows are defined as those vows which are observed by the great men like Tīrthankaras etc. or who make these persons great who observe them. There are five kinds of complete vows as below :

(i) Ahimsā Mahāvrata (Complete Vow of Non-violence) : The mental, vocal and physical activity with passions is called non-vigilant activity The destruction or injury of ten vitalities (Pranas) of the living beings due to non-vigilant or passioned activities is called violence The vow of non-violence is defined as abstinence from violence and observance of compassion for all the living beings in the world

(ii) Satya Mahāvrata (Complete Vow of Truth) : The renunciation of speech - whether related with the current issues or not - which can cause pains to the living beings is called the complete vow of truth

(iii) Acaurya Mahāvrata (Complete Vow of Non-stealing) : This is the vow of not-taking or accepting the not-given entity

(iv) Brahmacarya Mahāvrata (Complete Vow of Celibacy) : This is the vow of completely renouncing the sex or enjoyment with women or women in general

(v) Parigraha tyāga Mahāvrata (Complete Vow of Renunciation of Attachment-based Possessions) : This is the vow of renouncing all the ten external (land etc.) and fourteen internal (Passions etc) possessions and also of all other things not useful for the saints

All these five complete vows are the causes for renouncing all the five kinds of sins

6-10 Five Carefulnesses : The term 'Samiti' (Carefulness) means to act rightly or vigilantly There are five kinds of carefulness

(i) Īryā Samiti (Carefulness of Walking) : It means to walk or sit with proper care and steady mind so as not to injure any living being.

(ii) Bhāṣā Samiti (Carefulness of Speech) : It means to speak consistent with canons, non-opposing with earlier or later facts, and devoid of defects like roughness, harshness and piercing to the heart etc

(iii) Eṣaṇā Samiti (Carefulness in Scrutiny of Foods) : It means to take foods in houses of families devoid of condemnation by public and where there are no defilements due to death and birth and faults like caste-admixture etc. Also, one should take foods by avoiding 46 defects, 32 interruptions and 14 filth defects.

(iv) Ādāna Nikṣepaṇa Samiti (Carefulness in Picking and Placing) : It means to pick and place things with proper care by seeing through eyes and cleaning by the peacock-feather-picchī (so that no injury is done to the living beings).

(v) Pratiṣṭhāpana Samiti (Carefulness in Disposal of Excretions) : It means toiletting excretions like faeces and urine etc. with proper care on hard grounds where there are no living beings. These are the five kinds of carefulnesses.

11-15 Control of Five Senses (Indriya-nirodha) or Sensualism : It means to exercise control over the objects of the five senses of touch, taste, smell, sight and hearing It also means to develop restraint towards sensualism

16-21 Six Essential Duties or Dis-passionation Devices (Āvaśyakas) : The essential duties are duties which are to be inevitably performed. They are six in number as described below

(i) Equanimity or Sameness (Samatā, Sāmāyika) : It means to get devoid of attachment, aversion and delusion. It also involves offering bowings to the five Supreme souls thrice a day and to recite eulogies.

(ii) Eulogisation (Stava) : It means reciting hymns in praise of twenty-four Tīrthankaras like Ṛṣabhadeva etc.

(iii) Veneration (Vandanā) : It means to offer sacred visit, service or bowings to a Tīrthankara or to develop devotion or affection towards the five Venerable Supreme souls like the (a) Enlightened ones, (b) Liberated souls, (c) Head of Saints, (d) Preceptors, and (e) Jaina saints

(iv) Penitential Retreat (Pratikramaṇa) : It means to confess the wrong activities done through inauspicious mind, body and speech and rectify them through penitential retreat recitals This observation of penitential retreat has seven forms - (a) Daily, (b) Nightly, (c) Fortnightly, (d) Four-monthly, (e) Annually, (f) Related with passion-less activities, and (g) Related with holy death ritual

(v) Renunciation (Pratyākhyāna) : It means renunciation of unsuitable material forever and renunciation of even some suitable material for some period

(vi) Detachment - Promoting Austerities (Vyutsarga) : It means to practice physical and spiritual relaxation postures after getting unattached with the body and to contemplate over the qualities of the Jinas. It is also termed as 'Kāyotsarga'.

These are six dispassionation devices or essential duties. The individuals are called dispassioned (A-vasa) who are not under the influence of senses, passions, attachment and aversion etc. The dispassionation activities are the activities of dis-passioned people. All these six activities must be performed daily by the saints.

22. Hand - Plucking of Hairs (Keśaloca) : It means to pluck the hairs of the head, moustaches and beard by one's own hand. This hand-plucking of hairs is best if performed in two months, better if performed in three month and minimal if performed in four months.

23. Nakedness (Ācelakya) : It means to renounce all the possessions including clothes etc. not useful for the sainthood.

24. Non-bathing (A-Snāna) : It means renouncing of taking bath.

25. Sleeping on Hard Ground (Kṣiti - śayana) : It means to sleep on straw, wooden plank and stone-slab etc.

26. Non-tooth-brushing : It means not to use tooth-powders, pastes or green wood (like fibrous twig of Baboola etc.) for cleaning of teeth.

27. Eating in Standing Posture : It means to take foods while standing and keeping both the feet four Angulas (about 5 cms.) away.

28. Daily Single-dieting : It means to take food only once a day.

Thus, the above are the 28 basic attributes of the saints. The 34 secondary attributes will be described later.

Topic on the Purity of Foods (Pinda-śuddhi)

The purity of food (Pinda) is termed as 'Pinda-suddhi'. There are eight kinds of defect for scrutinising the purity of foods.

(1) Origination defects (Udgama dosa) 16

(2) Receiving-of-food or food-acceptance defects (Utpadana dosa) 16

(3) Food-acceptablity defects (Eṣanā)	10
(4) Combinatory or mixing defect (Sanyojanā)	01
(5) Over quantity defect (Pramāṇa)	01
(6) Lust-fire defect (Angāra, Ingāla)	01
(7) Mental Suffocation defect (Dhūma)	01
(8) Factorial defect (Kārana - Not related with foods)	

The purity of foods is determined when these defects are not there. The eight categories of defects are subclassified to yield forty six defects as shown above against each category It is stated under carefulness of scrutiny of foods that the saints take foods placed in the hollowed hand-palms by the votaries in the prescribed way once a day in standing posture only and avoiding 46 defects and 32 interruptions (and 14 filth defects also).

Particularised Food-defect (Adhah-Karma Doṣa) : This defect is dependent upon the food-donor votary It involves five kinds of domestic activities (Panca-sūnās - fire-place, flour-grinding, brooming, pestle-mortaring, water-filling from wells) involving violence in which all the six categories of the living beings are offended That is why, it is called the great defect It means that the particularised food-defect is the preparation of food by self through various kinds of domestic violence This defect is separate from all the above 46 defects and is, therefore, totally renounceable by the saints

(1) Names and Definitions of Sixteen Origination Defects (Udgama Doṣa) : These defects are based on the nature of the foods offered to the saints by the votary. The nature depends upon his intention Thus, these are the intention-based food defects There are sixteen kinds of these defects as defined below :

(i) Particularised Food Defect (Auddeśika) : It is defined as to offer foods to the saints prepared by the donor with particularised intentions such as for striver (Sramana) saints or heretics

(ii) Over-addition Defect (Adhyadhi) : It involves addition of extra rice-grains etc. in the cooking vessel while cooking when a saints is in sudden sight.

(iii) Mixing Defect (Pūti) : It involves intentional mixing of sterilised (Prasuka) food

with unsterilised (Aprāsuka) one or vice-versa. For example, the determination of taking food prepared on new oven or vessel by self after offering it first to the saint

(iv) Feeding - together Defect (Miśra doṣa) : It involves offering of even sterilised foods to saints along with heretics or votaries

(v) Placement Defect (Sthāpita) : It involves the offer of foods kept in one's own house or taken to other houses after taking it out from the cooking vessel.

(vi) Oblationary Defect (Bali doṣa) : It involves offer of foods, prepared for oblations to demons, serpents and family deities, to the saints.

(vii) Overtime Defect (Prābhṛta) : It involves offer of foods to the saints beyond the prescribed time for foods by creating loss or gain in time (in clock).

(viii) Manifestation Defect (Prāduṣkāra) : It involves cleaning of cooking or feeding vessels by ashes or taking out foods or food-vessels from one place to other place (showing that foods for saints are being prepared)

(ix) Purchase-based Defect (Kṛitatara) : It involves offer of foods to saints on his arrival at the votary's house by going out and purchasing the food items in barter

(x) Loaning Defect (Ṛṇa or Prāmṛṣya) : It involves offer of foods loaned from others, to saints on their arrival in votary's house

(xi) Exchange Defect (Parāvarta) : It involves offer of foods prepared from the ex changed materials, to saints.

(xii) Brought - out Defect (Abhighāta) : The foods brought out from three or seven houses in a row are acceptable for the saints However, if it is brought from houses beyond this prescribed order of houses, it is a defect

(xiii) Uncovering Defect (Udbhinna) : It involves offer of food materials like medicines, ghee, sweetmeats etc kept in covered or sealed vessels by opening them at the same time when the saints are taking foods

(xiv) Laddering Defect (Mālārohaṇa) : It involves offers of those foods, brought from the other floor of the house by going to it through ladders (or steps), to the saints while they are taking foods.

(xv) Out-of-fear Defect (Ācchedya) : It involves offer of foods to saints out of fear of kings etc. who threaten in words, "If you do not offer foods to the saints, you will be looted."

(xvi) Secondary-donor Defect (Aniśārtha) : It involves taking the foods offered by the secondary votary who does not either own them or is not permitted by the primary owner to offer them.

These food defects are caused due to the donor votary but they are applied to the saints who take these foods. Hence, these defects are called origination defects They originate from the offerer of foods.

The Receiving-of-food defects (Utpādana Doṣa) : There are sixteen receiving-of-food defects also which are being described below :

(i) Nursing Defect (Dhātrī) : It is the receiving-of-food through instructions to the donor about the five-fold nursing and guiding the child like a nurse and encourage him to offer the foods.

(ii) Messenger Defect (Dūta) : It is the receiving-of-food through telling someone's message while wandering towards some village or other place.

(iii) Prognosticisation Defect (Nimitta) : It is the receiving-of-foods after telling the good or bad effects of eight omens like voice and distinguishing marks on the body etc.

(iv) Introduction Defect (Ājīva) : It is the receiving-of-food after pleasing the donor by telling the caste, family, profession of the self, austerity and power.

(v) Favourable Words Defect (Vanīpaka) : It is the receiving-of-food through favourable speeches for the donor It may be exemplified by telling, "It is a sacred act to offer foods to saints" on being asked by the food-donor about it, after sensing his mind

(vi) Medication Defect (Cikitsā) : It is the receiving of foods by pleasing the donor through his medication

(vii-x) Passion-based Defect (Kaṣāya) : It is the receiving of foods through the four passions of anger, pride, deceit and greed As there are four passions, there are the four corresponding defects

(xi) Pre-praising Defect (Pūrva-Sanstuti) : It is the receiving the foods by praising the donor, "you are philanthropic and glorious" and so on

(xii) Post-praising Defect (Paścāt-stuti) : It is to praise the food-donor after receiving the foods from him.

(xiii) Allurement of Learning Defect (Vidyā) : It is the receiving of foods by alluring the donor about the teaching of various learnings to him.

(xiv) Allurement of the Learning of Spells (Mantra vidyā) : It is the receiving of food by alluring the donor about the teaching of the learnings of spells or incantations

(xv) Magical Powder Defect (Anjana cūrṇa) : It is the receiving of foods through offering of magical or medical powder like collyrium and cosmetics to the donor.

(xvi) Magic Defect (Mūlakarma) : It is the receiving-of-foods through telling the donor the magical device how to subjugate an uncontrollable issue or get the separated persons together

These defects are related with the saints who receive the foods through the donors. Hence, they are called receiving-of-food defects (Utpādana).

Food-acceptability defects (Eṣaṇā doṣa) : There are ten food-acceptability defects based on the food-servers They are described below .

(i) Doubted (Śankita) : It is the receiving of foods with a doubt whether the four-fold food has been prepared devoid of particularisation defect. Is it acceptable ?

(ii) Smeared (Mrakṣita) : It is the receiving of food by the hands of the offerer smeared with ghee or oil etc. or by the long-handed spoon smeared with the same

(iii) Kept (Nikṣipta) : It is to receive the foods kept on non-sterilised animate earth / ground, water, plant leaves etc.

(iv) Covered (Pihita) : It is to receive the foods offered by the donor after uncovering the food from the cover of unsterilised, sterilised or heavy material.

(v) Mal-behaviour (Samvyavaharṇa) : It is to receive the foods from the offerer who offers it out of fear or respect by pulling the clothes or dragging food-vessels while offering.

(vi) Wrong Donor (Dāyaka) : It is to receive foods offered by unclean donors like drinker, diseased, defiled by death or birth, breast-feeding women or hermaphrodite etc

(vii) Mixed food (Unmiśra) : It is to receive the foods mixed with unsterilised food

material involving water, plants and seeds etc.

(viii) Raw or Unsterilised food (A-pariṇata) : It is to receive the foods not cooked well on fire or water etc. not treated with cloves etc. for sterilisation.

(ix) Besmeared (Lipta) : It is to receive the foods by hand or vessel besmeared with red ochre etc. or to receive it from wettened hands or vessels with unsterilised water

(x) Dropped (Chotita) : It is to receive the foods by dropping more milk etc through hand while it is being offered by the donor along with the dropping of undesirable material

These are the ten defects of foods which are concerned with the foods offered in the hand bowls, and hence, called food defects. All these three types of defects make-up 42 defects

43. Combinatory Defect (Sanyojanā doṣa) : This is the defect of offering food related with mixing or combining hot water with cold foods or cold water with hot foods etc or mixing hot things with cold ones.

44. Over- quantity Defect (Pramāṇa) : In general, one should fill up two parts of stomach with solid food and one part with potable drinks. One should keep one part empty It is only under this condition that one can undertake the activities of self-study and austerity etc without any difficulty The food-quantity defect is defined as to violate this general rule and over-eat beyond the above quantities

45. Lust-fire Defect (Angāra Doṣa) : It is the defect of eating with wantonness

46. Mental Suffocation Defect (Dhūma Doṣa) : It is the defect of eating undesirable foods with mental condemnation while taking them.

Thus, the above 46 defects are called the defects of purity of foods. The saints should take foods devoid of these defects.

Thirty two Interruptions for Food (Antarāyās)

Besides the above factors for taking and abandoning the foods, there are thirty two interruptions also when foods are to be abandoned. These have to be observed for avoiding public censure, protection of restraint and detachmental propensity and for fear also. These are described below :

(1) Crow-dunging (Kāka) : It is the interruptions in food due to the dunging by the birds

like crow, duck and hawk etc. while moving for taking food or having already stood for food intake

(2) Smearing with Impurities (Amedhya) : It is the interruptions in food due to the smearing of body parts like feet etc. with the dungs and excreta etc.

(3) Vomiting (Chadi) : It is the interruption in food due to the vomiting in the process of food intake or while standing for it

(4) Stopping (Rodhana) : It is the interruption in food due to somebody stopping or catching the saint saying, 'you can not go for meals.'

(5) Blood (Rudhira) : It is the interruption in food due to the sight of blood or pus etc. flowing within four Angulas from oneself or others while taking foods

(6) Tears (Aśrupāta) : It is the interruption of food due to tears of self or others caused by varied types of pains or sorrow.

(7) Touching-below-knee (Jānu-adhah-parāmarśa) : This is the interruption in food caused due to the touch or contact of hand in the part of the body below the knee

(8) Touching-above-knee (Jānu-upari-vyatikrama) : This is the interruption of food caused due to the touching or contact of the hands etc. in the part of body above the knee

(9) Going out with Head Below Navel (Nābhi-adho-nirgamana) : This is the interruption of food caused due to going out to the place of food where one has to go by bending one's head below the navel

(10) Taking the Renounced food (Pratyākhyāta Sevanā) : This is the interruption of food caused due to taking the renounced food article during the food intake.

(11) Sight of Killing of Creatures (Jantuvadha) : This is the interruption of food caused due to seeing the killing of rats etc by the cats etc before him

(12) Food-seizing by Crows etc. (Kākādi-pinda-haraṇa) : This is the interruption of food due to the seizing of foods by birds like crow etc from the hands of the saint

(13) Fall of Food from the Hand (Grāsa patana) : This is the interruption of food due to the falling of the food from the hands of the saints while taking their food.

(14) Auto-dying of Creatures in Hand (Pāṇi-jantu-badha) : This is the interruption of food due to falling and dying of any creature like ants etc. in hand-bowl of the saint while taking food.

(15) Sight of Flesh etc. (Mānsādi - darṣana) : This is the interruption of food caused due to the sight of flesh, alcohal and dead body of five-sensed ones.

(16) Crossing by the Five-sensed Beings betwen Feet (Pādāntara - Prāṇi - nirgamana): This is the interruption of food caused due to crossing of any five-sensed living being like rat etc. between the two feet while taking the food.

(17) Supra-human Infliction (Devādi upasarga) : This is the interruption of food caused due to any infliction by the deities and subhuman beings etc.

(18) Fall of Food Vessel (Bhājana Sampāta) : This is the interruption of food caused by the fall of the food vessel from the hands of the offerer of foods.

(19) Excretion (Uccāra) : This is the interruption of food caused due to coming out of excretions from the stomach while taking foods

(20) Discharges (Prasravaṇa) : This is the interruption of food caused due to the urinal discharges etc during the food intake.

(21) Entry into the House of Defiled People (Abhojya-graha-praveśa) : This is the interruption of food due to entry into the houses of the defiled people like candalas etc. while going for food-taking or to go to the houses of votaries defiled due to birth and death for food intake

(22) Falling (Patana) : This is the interruption of food on account of falling down due to tiresomeness, fainting or confusion etc.

(23) Sitting (Upveśana) : This is the interruption of food on account of sitting down while taking foods (due to weakness or illness).

(24) Biting (Sadanśa) : It means biting by dog or cat etc. during the process of food-intake This causes interruption of food

(25) Touch of Ground : It is the interruption of food due to touch of ground by hand after the offering of devotional hymn to the liberated ones (Siddhabhakti).

(26) Spitting (Niṣthivana) : Coughing or spitting on the ground by the saint is also an interruption.

(27) Picking up by Hand (Kareṇakincitgrahaṇa) : Picking something from the ground by the saint while taking foods is also an interruption in food.

(28) Coming out of Worms from Stomach (Udarakriminirgamana) : It means coming out of small or big worms from the stomach. This leads to interruptions in food.

(29) Taking not-given (Adattagrahaṇa) : Acceptance of any thing not-given is also a factor for interruption in food.

(30) Hitting (Prahāra) : Hitting by anybody on self or others also causes interruption in food

(31) Village Burning (Grāmadāha) : It is an interruption of food intake if the village burns with fire

(32) Picking up by Feet (Pādena-Kincit-grahaṇa) : Picking up something from the ground by feet while taking foods causes interruption in food-intake

Besides these 32 interruptions, there may be many others like (1) touching of Candālās etc., (2) quarrelling, (3) death of the desired, (4) Giving up of the process of holy death by a community member and (5) Death of the chief etc. They should also be taken care of and foods should be abandoned due to them

Fourteen Filth Defects (Mala - doṣas)

Besides these interruptions, the scriptures have admitted fourteen filth defects They are (1) nails, (2) soft hairs, (3) dead body of creatures of deficient senses, (4) bones, (5) outer skin of grains like yava, wheat etc., (6) fine particles in rice-grains of Śāli etc (7) pus, (8) blood, (9) leather or hides, (10) meat, (11) seeds, (12) fruits, (13) roots and (14) tubers. Some of them are high filths while others are low filths. The high filths are blood, flesh, bones, pus and leather If one finds any of these things in the foods, one should abandon the foods and undertake some penitence If one has a sight of bodies of deficient - sensed beings or hairs in the food, it should be abandoned. If one finds nails in the food, one should abandon it and undertake small penitence One can take the foods by removing the sprouts, small particles of grains, fine inner particles, seed, fruits, roots and tubers if they are found in the foods These defects have been elaborated in Mūlācāra verse 484.

Causes or Factors of Food-intake

The saints take foods on the basis of six causes :

(1) Alleviation of pains of hunger.

(2) Undertaking selfless service of self and others.

(3) Observance of daily essential duties unhindered.

(4) Observance of thirteen types of restraint.

(5) Anxiety for vitalities. It is impossible to protect vitalities without food and there can be no accomplishment of Ratnatraya without the vitalities of life-span. Hence, food has to be taken for protection and maintenance of vitalities.

(6) Anxiousness for religion : How can one observe ten-fold religiosity ? The saints think in this way and take foods due to the above six causes.

Causes of Abandonment or Renunciation of foods

The saints renounce or abandon the foods without any attachment under six conditions .

(1) Accidental illness or pain.

(2) Inflictions of calamities.

(3) Protection of celibacy.

(4) Compassion for the living beings.

(5) Undertaking of austerities

(6) Undertaking of initiation to sainthood or holy death.

In fact, the saints do not take foods for improvement in strength or life span They also do not take food for taste or body-building or splendour They take foods for self-study, observation of restraint and undertaking meditation They take the foods offered to them by the votaries which are nine-foldly pure and offer it with nine-fold reverence.

The foods should be taken only for acquiring knowledge, observance of restraint and

meditation and not for any other purpose. The intake of food in violation of these factors is the factoral food defect. This is not counted as a food-defect. Hence only 46 defects are mentioned.

Description of Conduct of Saints (Sāmācāra) : Meaning of the Term 'Sāmācāra'

This term Sāmācāra has four meanings :

(1) It is the propensity devoid of attachment and aversion leading to volitional equality or veneration of five Supreme souls or practice of equanimity.

(2) It is the transgressionless observance of basic virtues as are detailed under right conduct It involves defectless foods and earning of right knowledge.

(3) It is the observance of the conduct of complete vows of non-violence etc. by the saints at the spiritual stages of non-vigilant restraint etc. It involves subsidence of passions and observance of ten-fold religion.

(4) It is the observance of the conducts of austerities like detachmental relaxation (Kāyotsarga) etc as desirable by all kinds of saints.

Kinds of Monastic Conduct

There are two kinds of monastic conduct :

(1) General Conduct (Aughika)

(2) Twenty four hour time-tabled or Detailed Conduct (Pada-Vibhāgika).

The general conduct has ten varieties and the 24-hour time-tabled conduct (from morning to late night) has many varieties

Ten Varieties of General Conduct

(1) Wilful obeyance (Icchākāra)

(2) Falsification of offences (Mithyākāra)

(3) Assent on Jina sermons (Tathākāra)

(4) Form of Request for Moving out (Āsikā / A-sahī)

(5) Form of Request for Entry (Niṣedhikā / Nis - sahī)

(6) Asking for commencement for taking meals (Āpṛcchā)

(7) Repetitively Asking (Prati - pṛcchā)

(8) Favourable Action (Chandana)

(9) Request for equipments (Sa-nimantraṇa)

(10) Surrender (Upa-sampat)

(1) Willful obeyance : It is to accept the desired path of right faith etc. with pleasure It involves right actions involuntarily. It also involves willfully carrying out of the commandments of the preceptor saint.

(2) Falsification of offences : It is to say 'let my offences be falsified, they will not be recurred' when any vowal transgression or offence occurs

(3) Assent on Jina sermons : To say 'It is so, it is so' after listening to the sermons of the Jinas from the saint-teachers.

(4) Form of request for moving out : It is to request the peripatetic guardian deities of residence, temple and caves etc for permission to move out of them. It is sought in terms of the word 'A-sahi' (O deities, please be seated, I am going out.)

(5) Form of request for entry : It is to request the peripatetic guardian deities of Jina temples, residences and meditation caves for permission of entrance there. It is sought in terms of the word, "Nih-Sahi" (O deities, let me enter please).

(6) Asking : It is to ask the permission of the preceptors for undertaking any activity or movement for taking food

(7) Repetitively Asking: It is to ask the preceptor again for permission to undertake any activity sanctioned earlier.

(8) Favourable action : It is to act according to the wishes of the preceptor while receiving equipments from him or performing the daily duties like veneration etc

(9) Request for equipments : It is to request the teacher, with due reverence, to provide books etc

(10) Surrender or service : It is to surrender onself before the preceptor saying, "O my teacher, I belong to you. Please bestow your knowledge and conduct on me." It also involves honour and service of the preceptors

Time-tabled or Detailed Monastic Conduct

The monastic conduct observed during twenty-four hours starting from sunrise to the next sunrise is called the Time-tabled monastic conduct.

If a saint associated with the virtues of patience, potency and exertion etc wishes to join another group of saints after learning scriptures from his preceptor, he seeks permission with repetitive request to him to do so. He requests thrice, five or six times for this and gets permission from his initiator and preceptor. Afterwards, he moves with one, two or three other saints to join the other group as solitary wandering is prohibited by the Ācāryas (because of many problems associated with it).[58] Detailed monastic conduct can be learnt from the texts like Mūlācāra etc.

Monastic Conduct of the Jaina Female Ascetics (Āryikās)

The Jaina female ascetics should reside jointly favouring each other and should avoid jealousy etc. towards each other They should observe the above-said basic virtues and ten fold general monastic conduct. The female ascetics are prohibited to undertake harsh activities. The rest of their activities are like the male saints.

The Jaina female ascetics live in a residence neither too far nor too near a village or town. They live with affection towards each other. They should reside away from the residence of male saints. They should move for food-intake etc after getting permission from the chief Āryikā. They should always go with their chief Āryikā to visit the preceptor saints or for getting award of penitence. They should not do any activity like weeping, singing, sleeping, domestic violence etc. which are unsuitable for the position of saints.

Special Note

The Jaina female ascetics keep two sāries and they take food in hand-bowls only and that too in a seated position. This is the only difference between the Jaina saints and female ascetics They are said to observe five complete vows only formally. That is why, they do not have the

sixth spiritual stage of restraint. Nevertheless, they stand higher in rank than the single loin-clothed votary. They are also Venerable by the loin-clothed votary as stated in Sāgāra-dharmāmṛta[59]. "The eleventh model staged loin-clothed votary is not capable of being called as the observer of complete vows even formally because of his attachment in the loin-cloth. In contrast, the Jaina female ascetic is capable of being called as observer of complete vows formally despite having wearing a sāri as she has no attachment in it."

Five Patrons of the Order of Saints

There are five kinds of patrons of the order of Saints:

(1) Ācārya (Head of the saints) (2) Upādhyāya (Preceptor)

(3) Pravartaka (Promoter) (4) Sthavira (Senior saints) and

(5) Ganadharas (Guardians)

The studies and other duties run there smoothly wherever there are these five patrons in the order of saints [60]

(1) Ācārya or Head of the Saints : The religious head-saints are those saints who are (1) skilled in bestowing kindness towards the disciples, (2) observers of five-fold conduct (Pancācāra) by self and (3) causing others to observe the conduct (right faith, knowledge, conduct, potency and austerities) and (4) awarder of penitences etc for the spiritual offences

(2) Upādhyāya (Preceptor) : They are the teachers of scriptures to saints and votaries

(3) Pravartaka (Promoter of the Order) : They are the saints who cause the four kinds of saints (see below) to be engaged in their routine duties.

(4) Sthavira (Senior saints or Disciplinarians) : They are the senior saints who teach monastic disciplines to the novice and old saints and keep them stabilised in following the right path.

(5) Gaṇadharas (Guardians) : They are the saints who educate the people and saints in variety of ways through which the four-fold order can be guarded against any type of disturbances Now-a-days in the fifth spoke of devolution, the saints should always live in a group because there are numerous wrong-faithed people and their body-structure is not as strong as scripturally described The saints should not be solitary wanderers.

Characteristics of the Supreme Souls of Head-Saints, Preceptors and Sages

(a) Head-Saints : The Head-Saints are those senior saints who observe five-fold conducts of right knowledge, faith and conduct, potency and austerity and cause others to observe them. They have **thirty six virtues** (as named and given below) :

1-12 Twelve kinds of austerity (6 internal, 6 external)

13-22 Ten religious duties (Dharmas).

23-27 Five-fold conducts (Pancācāra) as above

28-33 Six essential duties (Āvaśyaka)

34-36 Three Self-guards (of mind, speech and body, Guptis)

The Head-Saints educate, initiate and award penitences etc to the saints and other votaries. They are the leaders of the four-fold order

(b) Preceptors (Upādhyayas) : They are the teachers of fourteen pre-canons (Pūrvas) and contemporary sacred scriptures.[61] They teach the saints but they do neither initiate nor propitiate etc. They are stated to have twenty five virtues related with the studies of twenty five sacred scriptures named as below :

(1) Eleven Primary Canonical Scriptures (Angas)

(i) **Ācārānga :** Primary Text on Monastic Conduct.

(ii) **Sūtrakṛtānga :** Primary Text on Scriptural Doctrines

(iii) **Sthānānga :** Primary Text on Numerated Stationings

(iv) **Samvāyānga :** Primary Text on Numerated Categories.

(v) **Vyākhyā Prajnapti :** Primary Text on Explanatory Enunciation.

(vi) **Jnātṛ-kathānga :** Primary Text on Biography of Jnatṛs

(vii) **Upāsakādhyayanānga :** Primary Text on Studies on Votary.

(viii) **Anta-kṛta-daśānga :** Primary Text on the Decad of (World) Terminators.

(ix) **Anuttaropa-pātika-daśānga :** Primary Text on the Decad of Anuttara-borns.

(x) **Praśna-vyākaraṇānga :** Primary Text on (Prognostic) Questions and Answers.

(xi) **Vipāka-Sūtrānga :** Primary Text on Sermons on Fruition.

*(xii) **Dṛṣtivāda :** Primary Text on Discourses on the Doctrines.

In fact, there are twelve primary canonical scriptures, but the twelfth one is said to have been lost in memory. It is marked with asterisk above.

(2) Fourteen Pre-canons (Pūrvas)

(i) **Utpāda-pūrva :** Pre-canon on Origination.

(ii) **Agrāyaṇiya :** Pre-canon on Principal Precepts

(iii) **Viryānuvāda :** Pre-canon on Discourses on Potency.

(iv) **Asti-nāsti-Pravāda :** Pre-canon on Discourses on Existence-cum-Non-existence or Relativism

(v) **Jnāna-pravāda :** Pre-canon on Discourses on Knowledge

(vi) **Karma-pravāda :** Pre-canon on Discourses on Karma

(vii) **Satya-Pravāda :** Pre-canon on Discourses on Truth

(viii) **Ātma-pravāda :** Pre-canon on Discourses on Soul

(ix) **Pratyākhyāna Pravāda :** Pre-canon on Discourses on Renunciation

(x) **Vidyānuvāda :** Pre-canon on Discourses on Learnings

(xi) **Kalyāṇa-vāda :** Pre-canon on Discourses on Welfare

(xii) **Prāṇānuvāda :** Pre-canon on Discourses on Vitalities or Medical Sciences

(xiii) **Kriyā-viśāla :** Pre-canon on Discourses on Arts and Literature.

(xiv) Loka-Bindu-Sāra : Pre-canon on Discourses on the Components and Essence of the Universe.

The first set of sacred texts is called Angas (Primary canonical scriptures, 11 existing texts), and the second set is called 'Pūrva' (Pre-canon, 14 in number). They are also now extinct. The preceptors are called 'qualified with 25 virtues because they read and teach these twenty five sacred texts'. Alternatively, the preceptors are knowers and teachers of contemporary texts of own and alien systems

(c) Sages (Sādhus) : They observe twenty eight basic virtues of the saints Alternatively, they are proficient in observance of thirteen kinds of conduct and thirteen kinds of activities. They follow the six essential duties non-vigilantly Thirdly, they observe thirty six kinds of secondary virtues Sādhu Permesthī are qualified with 18000 kinds of good conduct (Sīla) and they observe 84 lac secondary virtues.

In the first place, it is essential that all the three - Head-saints, Preceptors and Sages - should observe the twenty eight basic virtues Just as there can be no tree without root, similarly, there can be no saint without the primary (root) virtues

Four Kinds of Saints or Sages

There are four kinds of Saints (1) Yati (Restrained), (2) Muni, (3) Anagāra (House-renouncer) and (4) Ṛsi (Possessed of Prodigies). The saints striving for ascending the subsidential or destructional ladder (11-12th spiritual stage) of volitions are called 'Yatis' The clairvoyant, mind-reader and omniscient knowers are called 'Munis' The saints observing the 28 basic virtues, renouncing the household and residing in forest, hermitage or temples etc. are called 'Anagārās' The saints of current days have characteristics of house-renouncer saints (Anagāra) The great saints who have acquired supernatural powers or prodigies (Rddhis) are called 'Rsis'

Description of Thirty four Secondary Virtues of Saints

The twelve kinds of austerity and forbearance of twenty two kinds of affliction (Parīṣahas) are called the secondary virtues of the saints There are thirty four such virtues. They are given below.

Twelve Austerities : There are six external and six internal austerities - thus twelve austerities in all

(a) Six external Austerities

(i) Fasting (Anaśana) : Renouncing of four kinds of food (for limited or unlimited period)

(ii) Under-eating (Avamaudarya) : To eat little less than what is normally taken during hungry state.

(iii) Mental Vow for Taking Food (Vṛtti-parisankhyāna) : Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled.

(iv) Renunciation of Tastes (Rasa-parityāga) : Renunciation of 6 types of tastes (Rasas) of foods like sweet, salt etc.

(v) Segregated Sleeping and Seating (Vivikta-Śayyāsana) : To sleep and sit in the segregated place devoid of people and communications.

(vi) Physical Mortification (Kāyakleśa) : To bear pains due to physical postures etc.

(b) Six Internal Austerities

(i) Expiation (Prāyaścitta) : It is to accept expiation from the preceptor saints for transgressions in observance of vows etc.

(ii) Reverence (Vinaya) : To offer reverence to scriptures and the scripture-proficient.

(iii) Pious Respectful Service to the Saints (Vaiyāvṛtya) : To offer services as desired for Head-Saints and Preceptors etc

(iv) Self-study (Svādhyāya) : To engage oneself in five-fold self-studies like reading and questioning etc

(v) Renunciation of Possessions (Vyutsarga) : Renunciation of internal and external possessions and their attachment and undertaking meditational postures (Kāyotsarga).

(vi) Meditation (Dhyāna) : To concentrate mind on the soul and religion after renouncing all worldly worries

Names of Twenty two Afflictions

The twenty two afflictions are the following :

(1) Hunger, (2) Thirst, (3) Cold,

(4) Heat, (5) Biting by mosquitoes etc., (6) Nakedness,

(7) Dis-liking, (8) Women, (9) Walking,

(10) Sitting, (11) Sleeping,

(12) Emotional disturbance or abuse, (13) Injury or Killing, (14) Demanding,

(15) Non-gain or loss, (16) Disease,

(17) Contact with rough grass etc., (18) Filth, (19) Honour and reward,

(20) Pride of intelligence, (21) Ignorance and (22) Lack of faith

The liberation-desiring persons bear these afflictions patiently This bearing capacity is known as, 'winning or control over afflictions' (Parīṣaha-jaya). For example, they bear patiently the non-availability or partial availability of foods due to varied types of interruptions

(1) The winning over of affliction of hunger is not to be sorry on not getting food qualitatively or quantitatively as per rules.

(2) The winning over of affliction of thirst is to pacify the thirstiness by the water of equanimity.

(3) The winning over of the affliction of the cold is to bear the cold due to icy conditions in open places without any tenting or covering

(4) The winning over of the affliction of heat is to bear patiently the hotness of earth / ground parched with solar heat in summer.

(5) The winning over of insect-biting affliction is to bear the pains due to biting of the mosquitoes, scorpions and serpents etc

(6) The winning over of the affliction of nakedness is to remain unaffected and undefiled like a child on seeing attractive sights

(7) The winning over of the affliction of disliking is to study and meditate in solitary places like forests or caves etc without any disgust or disliking for them

(8) The winning over the affliction of women is to remain steady mentally and physically even after creating obstructions due to amorous activities by the women

(9) The winning over the affliction of walking is not to feel sad while walking on stony or pebbled roads.

(10) The winning over the affliction of sitting is to bear the pains of sitting for a prescribed time in a prescribed posture patiently.

(11) The winning over the affliction of sleeping is to bear the pains due to sleeping on stony ground or one-sided sleeping due to tiresome-ness caused by long studies with sitting posture.

(12) The winning over the affliction of abuse is not to get angry or agitated even after listening to the harsh, uncivilised and condemning words from the ignorant people.

(13) The winning over the affliction of injury is not to feel sorry even by the beating or hitting by sharp mallet etc. by the ignorant persons.

(14) The winning over the affliction of demanding is not to demand for foods and medicines etc. even after the leaning and thinning of the body.

(15) The winning over the affliction of non-gain is to realise that non-gain is better than gain on not receiving food for a good length of time.

(16) The winning over the affliction of disease is not to expect any treatment or medication even after having many diseases in the body.

(17) The winning over the affliction of rough grass-touch is to think about not to create any pains or injury to any living being while walking on roads with obstructions due to grass, pebbles and thorns etc.

(18) The winning over the affliction of filth is to overlook the pains due to the disease of itching etc. caused by the vow of non-bathing and associated with the body smeared with filth It is also not to feel disgust in the filthy body.

(19) The winning over the affliction of honour and reward is not to feel about non-award of honour or reward by any person or community despite being a highly austerite, scripture proficient and skilled saint.

(20) The winning over the affliction of pride of intelligence is not to feel proudy about one's excellent knowledge and intelligence.

(21) The winning over the affliction of ignorance is not to feel sad and sorry even by the insulting words like 'he is a fool' or thought like I have not been successful in having excellence in knowledge despite my hard austerities etc

(22) The winning over the affliction of lack of faith is not to think about non-veneration by the deities etc for the long-initiated and pure-volitioned person like me and it looks untrue that the deities used to organise excellent functions to honour the highly fasting saints etc.

The saints observe the secondary virtues for the karmic stoppage and shedding. However, it can not be said that one is not a saint when one is unable to cultivate all these virtues in toto

Thirteen Varieties of Right Conduct

The thirteen varieties of right conduct include 5 complete vows (Mahāvrata), 5 carefulnesses (Samitis) and 3 self-guards (Guptis) The conduct is also known as caraṇa (or practices)

Thirteen Varieties of Karaṇa (Secondary Conduct of Volition - improving Qualities)

The six essential duties, bowings to the five Supreme souls and speaking the words of 'Nih-sahī' and 'A-sahī' while entering and exiting from Jina temples etc. form the thirteen kinds of Karana (secondary conduct) Out of them, the six essential duties have already been described earlier. The other terms are explained below.

(a) Five Supreme Souls (Parameṣthis) : The Enlightened ones (Arhantas), Salvated ones (Siddhas), Head of the Saints (Ācāryas), Preceptors (Upādhyāyas) and Sages (Sādhu) are the five Supreme souls. One should offer bowings to them.

(b) One should speak 'Nih-sahī' and 'A-sahī' while entering in and exiting from the temple or hermitage etc. The meaning of these terms have already been given earlier

Penitential Retreat Recital (Pratikramaṇa)

The penitential retreat is defined as the rectification of transgressions or defects during observance of vows. It has seven varieties as already mentioned earlier :

(1) Penitential retreat for passionless or non-bonding activities (Īryāpatha),

(2) Nightly, (3) Daily, (4) Fortnightly,

(5) Four-monthly, (6) Yearly, (7) Holy-deathly.

The recital of penitential retreat of 'Īryāpatha' section on reaching the temple through walking etc. is called 'penitential retreat for non-bonding activities' to rectify the unintentional violence during the process.

The nightly penitential retreat is recited during the night at prescribed time. The daily penitential retreat is recited at the end of the day i e. in the evening. The fortnightly penitential retreat is recited each fortnight on the fourteenth day or dark or bright fifteenth day of the month. The four-monthly penitential retreat is recited at the end of eight holy days (Āṣṭānhikā) during the months of Kārtika (Oct. - Nov.) or Phālguna (Feb. - Mar). The yearly penitential retreat is recited at the end of the year i.e on the bright fourteenth or fifteenth day of the month of Āṣādha (June-July).[62] The holy-deathly penitential retreat is recited during the vow of holy death period to rectify all the transgressions or defects.

Kinds of the Internal Austerity of Detachmental Relaxation (Kāyotsarga or Vyutsarga)

The renunciation of attachment with the body and remembering or reciting Ṇamokāra Mantra is called 'detachmental relaxation'. The minimum period for this austerity is an Antarmuhūrta (i.e. within 48 minutes). The maximum period for this austerity is upto a year It should take three respirations to pronounce the verse of Ṇamokāra Mantra Thus, there will be twenty seven respirations in repeating this Mantra nine times Ṇamokāra Mantra should be recited nine times in twenty-five respirations - (i) after the discharge of urine or faeces, (ii) during non-bonding walking to temples etc., (iii) during sacred travel of the sitting area of the sages or their holy death places and (iv) after the intake of foods. Similarly, there should be twenty seven respirations in the process of self-study and Lord-veneration (Devavandanā or Sāmāyika) etc. There should be 108 respirations in daily, 56 respirations in nightly, 300 respirations in fortnightly, 400 respirations in four-monthly and 500 respirations in yearly penitential retreat recitals respectively.

Twenty eight Daily Detachmental Relaxations for the Saints

There are two relaxations each related with the offering (1) devotion to Jaina idols (Caityabhakti), and (2) five Supreme souls (Pancaguru bhakti) during the Lord veneration (Devavandanā or Sāmāyika) thrice a day, it means, there are 2 x 3 = 6 relaxations in this process During the daily and nightly penitential retreat recital, there are four relaxations each related with Siddhabhakti, Pratikramaṇabhakti, Vīrabhakti & Caturavinśatibhakti. Thus, there are 4 x 2 = 8 relaxations in this process. During the forenoon, afternoon, early-nightly and late-nightly self-study, there are three relaxations each related with devotion to scriptures (Śrutabhakti)

and saint teachers (Ācāryabhakti) in the beginning and eulogy of scriptures in the end. Thus, there are 4 x 3 = 12 relaxations in this process. There is one relaxation while resolving for night stay and one relaxation while terminating the night stay. Thus, there are two relaxation here. Thus, we have 6 + 8 + 12 + 2 = 28 relaxations. All the saints should undertake these relaxations daily as a general rule.

Special Note

The promise of, "I will sleep in this residence tonight" after the evening penitential retreat is called 'Installation of Night-activity' (Rātri-yoga). In this activity, devotional recitals are made under Yogibhakti. Similarly, the completion of 'Night-activity' is performed after the penitential retreat in the morning. The process of penitential retreat has been elaborated in many books like 'Kriyā-kalāpa' and 'Municaryā' etc. The time, which remains after leaving 4 ghatikas (24x4=96 minutes) each from the time of sunrise, sunset, midday and midnight is the time for self-studies.

Veneration of Lords (Devavandanā or Sāmāyika)

The saint desirous of offering veneration to Lords should go to the temple and circumambulate it thrice.[63] The method of equanimity (Sāmāyika) is stated in the book of 'Siddhānta Sāra' (Essence of Tenets) :

"आदाहीण[64], पदाहीण, तिखुत्त, तिऊणद, चदुस्सिर, वारसावत्त चेदि"

The following six steps are admitted during the process of veneration of the Lord: (1) Independence, (2) Three-times circumambulation, (3) Three-times introspective confession (Ālocanā) recital, (4) Three-times Kāyotsarga, (5) Bowing of head four times, and (6) Twelve times three-fold revolution of budded hands (Āvarta).

The saint offering veneration to the Lords should offer it with independence, i.e. without any encumberances. He should circumambulate the temple thrice. He should get seated and recite the introspective confession thrice. He should, then, make declaration thrice. He should have 3-fold revolution of budded hands, twelve times and bow down four times in one Kāyotsarga.

All this means that he should wash his feet after reaching near the temple and should circumambulate it thrice. On entering the temple, he should have sacred sight of the lotus-like face of the Jina image, recite the 'Īryāpatha pratikramana' (Padikkamāmi Bhante Eriyāvahiyā. .) and repeat the Ṇamokāra Mantra nine times. He should, then, sit in a cow-sitting posture

(Gavāsana) and recite the non-bonding confession (Īryapatha Ālocanā). Later, he should state, "I will offer veneration to the Lords and recite the related verses beginning from 'Siddham Sampūrṇa Bhavyārtham' upto 'Samata Sarvabhuteṣū' (Equanimity for all the living beigns). Afterwards, he should declare, "I would undertake physical postures (Kāyotsargas) in the process of offering my veneration to the Lords for destroying my Karmas and involving psychical worship, veneration and eulogisation as per the tradition of earlier 'Ācāryas' (Paurvānhika-deva-vandanāyām... kāyotsargam karomi aham)" and, then, offer five-fold (Pancānga) bowings This should be followed by the scriptural extracts (Dandakas) related with Sāmāyika, nine times Ṇamokāra Mantra and eulogisation of twenty four Tīrthankaras (Thossāmi recital) preceded by the three three-fold rotation of budded hands in the beginning and end of the recital. Thus, there are twelve Āvartas (revolutions of budded hands) in one physical posture Afterwards, one should recite the Caitya-bhakti (Veneration to Jaina idols) and undertake confession with the recital 'Icchāmi Bhante' etc. in cow-sitting posture. Similarly, one should recite the hymns for 'Reverence to Five Supreme Souls' (Panca-guru bhakti) followed by recital of 'Reverence to Equanimous Meditation' (Samādhi-bhakti) in the end. All these are followed by Āvartas and physical detachmental postures.[65] The "Reverence to Equanimous Meditation" is read for purification of all kinds of defects. Two Kāyotsargas each related with Caitya Bhakti and Pancagurubhakti are main in Lord-veneration three times a day.

Daily Routine of the Jaina Saint (Dina-caryā)

The restrained saint should observe the prescribed daily observances[67] like the self-study etc. for the accomplishment of equanimity which is the main cause of self-realisation

The saint should wake-up after two Ghatis (~48 minutes) have passed after midnight He should commence later-night self-study by declaration :

"अथ अपररात्रिक–स्वाध्याय–प्रतिष्ठापन क्रियायां श्रुतभक्तिकायोत्सर्ग करोम्यहं",

then he should recite the small reverence hymn of the scriptures after repeating the Namokāra Maṇtra nine times.[68] He should, then, declare through the words

"अथ अपररात्रिक–स्वाध्याय–प्रतिष्ठापनक्रियाया आचार्य–भक्ति–कायोत्सर्गं करोम्यह"

It means, "I am undertaking the detachmental relaxation for my reverence to the head of the Saints"

He should, then, repeat Ṇamokāra Mantra nine times and recite the small hymn of

Reverence to the Ācaryas (Laghu Ācārya bhakti). He should, later, offer bowings to the sacred text with reverence and start the studies. This later-night studies should be completed two Ghatis (48 minutes) prior to sunrise followed by detachmental relaxation related with the small reverence hymn of the Scriptures after the declaration :

"अथ अपररात्रिक स्वाध्यायनिष्ठापनक्रियाया श्रुतभक्ति कायोत्सर्गं करोम्यहं"

Thus, there will be three detachmental relaxations in the later-night studies from the beginning to the end. Afterwards, he should have nightly penitential retreat recital to rectify the transgressions during night. This penitential retreat has four reverence hymn recitals of (1) the liberated soul (Siddhabhakti), (2) the process of penitential retreat itself (Pratikramana bhakti), (3) Lord Mahāvīra (Vīrabhakti) and (4) twenty-four Tīrthankaras (Caturvinśati Tīrthankara bhakti).[60]

After the penitential retreat, one should absolve himself from the night. In other words, whatever resolve for the night was made after the evening penitential retreat, should be renounced The process is as follows : one should promise, thus,

"अथ रात्रियोगनिष्ठापनक्रियाया योगिभक्तिकायोत्सर्गं करोम्यहं"

Afterwards, one should have nine times incantational repetition (Japa) of Namokāra Mantra and, then, recite the short devotional hymn to the sages starting from 'Prāvrtkāle' etc (i e Laghu Yogibhakti) in the morning.

It means that "I conclude my vow of residing in the night here" One should, then, venerate the saint-teacher through the recital of short 'devotion to saints' (Laghu Ācāryabhakti)

Afterwards, one should offer Lord veneration for two Ghatis (48 minutes) beginning from sunrise This involves recital of devotion to Jaina idols (Caityas) and five Supreme souls after undertaking the equanimity practice The Devotional recital of Samādhibhakti is performed in the end Afterwards, one should meditate on the soul in the remaining time One should, then, perform morning Ācārya-Vandana with reciting short Siddhabhakti and Ācāryabhakti

After the elapse of two Ghatis after sunrise, one should resolve for morning scriptural studies and undertake it until two Ghatis before the noon-time

The noon Lord veneration (Devavandanā) should be done as per the earlier method two Ghatis before the noon. One should recite the short hymn of Srutabhakti and Ācāryabhakti and offer veneration to the Ācāryas. Afterwards, one should spend the remaining time in meditation,

devotional recital and mantra repetition if one has undertaken fast. Otherwise, one should go for taking food with proper permission from the Ācārya, if one has to go for seeking food.[70] At present, saints perform noon Lord veneration after the process of food-taking.

After proper processing of 'invitation' etc. during the food-taking process, one should be offered nine-fold devotion (Navadhābhakti) and then, begin taking foods after completing the renunciation taken after the foods of yesterday by reciting :

"I undertake physical relaxation posture for reciting devotional hymn to the liberated ones (Siddhabhakti) for the conclusion of earlier renunciation".

("अथ प्रत्याख्याननिष्ठापनक्रियाया सिद्धभक्तिकायोत्सर्ग करोम्यहं")

This should be followed by incantational repetition nine times and recitation of short devotional hymn of Siddhabhakti. After taking foods, one should undertake renunciation immediately by reciting 'short devotional hymn of Siddhabhakti preceded by nine-times Mantra repetition and resolve "I undertake physical relaxation posture for devotion to the liberated ones in the process of resolving for renunciation"

("अथ प्रत्याख्यानप्रतिष्ठापनक्रियाया सिद्धभक्तिकायोत्सर्ग करोम्यहं")

and should renounce the foods upto the time of taking the foods next day. Afterwards, one should go to the saint teacher (Ācārya), recite short devotional hymn of Siddhabhakti & Yogibhakti and accept renunciation from him. Then, he should venerate the Ācārya by short Ācāryabhakti and undertake penitential retreat for the faults during the process of food-taking and seeking

Afterwards, one should undertake the resolve of starting 'afternoon studies' and complete it two Ghatis before the sun-set.

Afterwards, one should recite daily penitential retreat (Daivasika Pratikramaṇa) and purify himself from the defects earned during the day, and, then, undertake the resolve for the night, "I undertake physical relaxation posture for the devotional hymn of the sages in the process of nightly resolve"

("अथ रात्रियोगप्रतिष्ठापनक्रियाया योगिभक्तिकायोत्सर्ग करोम्यहं")

followed by the resolve "I will reside in this place tonight"

After it, he should perform evening Ācārya Vandana by reciting short Siddhabhakti, Srutabhakti and Acaryabhakti, then he should perform the prescribed evening Lord-Veneration (Devavandana)

The pre-night studies should be commenced in the prescribed way two Ghatis after the sun-set It should be concluded two Ghatis earlier than the midnight Afterwards, the saint should sleep for four Ghatis to remove the tiresome-ness due to the daily labour [71]

This is the daily routine of the saints. Its details should be studied from the texts like Anagara Dharmāmrta, Mūlācāra, Ācārasāra and others This daily routine of saints consists of the following 28 detachmental relaxations (Kāyotsargas) : 12 for studies, 6 for veneration of Lord (Samāyika) thrice a day (@2/ veneration), 8 for penitential retreat twice a day (@ 4/ process, and 2 for devotional recital of Yogibhakti

Special or Causal Activities

The saints should recite Siddha, Caitya, sruta, Pancaguru and Sānti bhaktis in Lord veneration on the fourteenth day of the fortnight (Caturdasī) Alternatively, they should recite only three reverential devotional hymns i e Caitya, Sruta and Pancaguru bhaktis

On the eighth day of the fortnight (Astami), the saint should recite reverential devotional hymns of Siddha, Sruta and Caritrabhaktis followed by introspective confession (इच्छामि भंते अट्ठमियम्हि) Then, he should conclude with reciting Santibhakti & Sāmādhibhakti

During the eight-day festival (Āṣṭānhikā, the eternal 8-day festival, which comes 3 times a year), the saint should have the pre-mid-noon studies and afterwards, the saint group should recite the reverential devotional hymns of Siddha, Nandīsvara, Pancaguru & Santi bhaktis The similar activities should be performed on holy days like Sruta-pancamī (the bright fifth day of Jyestha) etc These activities should be learnt from the related texts

Activity of Varṣāyoga or Cāturmāsa

On the bright thirteenth day of Āsādha (June-July), the saints should recite the Mangalagocara Madhyanha Vanadanā before taking food After Āhara, the saint accepts fast for caturdasi with reciting long Siddhabhakti & Yogibhakti, then he recites long Ācaryabhakti & Santibhakti Afterwards, the saints should commence their activity of Varsayoga after performing the prescribed activities of recital of reverential devotional hymns of the Siddhabhakti, Yogibhakti, Caityabhakti and others in the early night of the bright fourteenth day of Āsadha

following the procedure of commencement of the activity of Varṣāyoga as per the text of Kriyā-kalāpa (Municaryā).

The activity of Varṣāyoga is concluded on the last end of the night of the black fourteenth day of Kārtika (Oct. - Nov.) month. The saint should recite reverential devotional hymns followed by nightly penitential retreat (Rātrika Pratikramaṇa). This should be followed by Vīr Nirvāṇa Kriyā which includes devotional hymn recitals of the Siddha, Nirvāṇa, Pancaguru and Śāntibhaktis. In the end, they should recite the hymn for Lord veneration.

The prescribed veneration process is followed during the sacred journey of places related with Kalyāṇaka (auspicious welfare-earning events) of the Tīrthankaras or related with the holy death of saints and head-saints. This involves recital of prescribed devotional hymns. This is the description of casual activities of the saints

Thus, the saints engage themselves in the daily or casual routine as per their capacity leading to their karmic destruction, purification of conduct and performance of vows like 'Simha-niṣkrīdita' (An austerity of gradually increasing and decreasing fasting like the sporting of lions) etc. By Following these practices and vows, the saints gradually shred off their karmas and earn excellent sacredness leading to sufficient reduction in their wordly life. In other words, they may attain liberation in 3-4 future births.

The saints observe ten duties of religion (Daśa Dharmas). They contemplate over the sixteen factors (Ṣodaśa-kāraṇa-Bhāvanās) leading to Tīrthankara-ship and earn the bonding of the karmic sub-species of Tīrthankara-ship and become capable of bestowing beneficiation to all the liberatable living beings of the world.

Ten Duties (or religions) of the Saints

The saints, engaged in carefulnesses, observe ten duties of religion (dharma) to retain their vigilance or remove their lethargy. The ten religious duties are named as below :

(1) Supreme Forgiveness / Forbearance (Uttama Kṣamā)

(2) Supreme Modesty / Pridelessness (Uttama Mārdava)

(3) Supreme Straight-forwardness (Uttama Ārjava)

(4) Supreme Purity or Non-greediness (Uttama Śauca)

(5) Supreme Truth (Uttama Satya)

(6) Supreme Restraint (Uttama Sanyama)

(7) Supreme Austerity (Uttama Tapa)

(8) Supreme Renunciation (Uttama Tyāga)

(9) Supreme Non-attachment (Uttama Ākincanya)

(10) Supreme Celibacy (Uttama Brahmacarya)

(1) Supreme Forgiveness : It is the quality of not feeling anger or blemish in mind on being abused, joked or ridiculed, disregarded or beaten etc. by the wicked persons while on going for taking food for body-upkeep.

(2) Supreme Modesty : It is the quality of not to behave haughtily on acount of eight-fold prides of caste etc.

(3) Supreme Straight-forwardness : It is the quality of not behaving with physical, vocal and mental crookedness It means to be honest.

(4) Supreme Purity or Nongreediness : It is the quality of renouncing the greediness totally.

(5) Supreme Truth : It is the quality of speaking chaste with the saints, noble persons and others.

(6) Supreme Restraint : It is the quality of restraining oneself from injury to the sentients and desisting from sensual objects.

(7) Supreme Austerity : It is the quality of undertaking twelve kinds of austerity to promote destruction of karmas

(8) Supreme Renunciation : It is the quality of bestowing or giving knowledge (and books) etc. to saints etc. appropriate for observing restraint

(9) Supreme Non-attachment : It is the quality of giving up the care of body and thoughts like 'this is mine.'

(10) Supreme Celibacy : It is the quality of renunciation of womenal pleasures and remembering or listening to sexual pleasure. Alternatively, it is also a quality of residing in the hermitage to promote renunciation of self-willed activities.[72]

The practice of these ten religious virtues are stated to lead to the stoppage of karmic influx.

Reflections on Sixteen Factors (Solaha Kāraṇa Bhāvanās)

(1) Purity of Faith (Darśana Viśuddhi) : It is to accept the pure right faith or insight devoid of twenty five defects (3 idiocies + 6 non-abodes (anāyatanas) + 8 prides + 8 defects of right faith).

(2) Reverence (Vinaya-Sampannatā) : It is the practice of offering proper homage to real God, scripture and preceptor alongwith Ratnatraya (of right faith, knowledge and conduct)

(3) Non-transgressional Observance of Primary and Supplementary Vows (Śīla-vrateṣu-anaticāra) : It is the faultless observance of vows and a faultless subdual of the passions

(4) Incessant Pursuit of Knowledge (Abhikṣṇa - Jñānopayoga) : It is to engage oneself ceaselessly in the cultivation of the knowledge of soul and other reals and realities.

(5) Apprehension of the Worldly Miseries (Samvega) : It is the affection towards religion and its effects and feeling of perpetual fear of transmigration

(6) Practicing donations as per Capacity (Śaktitah Tyāga) : It is to offer foods, medicines, security and scriptures to the saints and the needy ones according to ones capacity.

(7) Practicing Austerity as per Capacity (Śaktitah Tapa) : It is the pracitce of external and internal austerities as per one's capacity without concealing it

(8) Removal of Obstacles Threatening Equanimity or Trance (Sādhu-Samādhi) : It is the removal of inflictions or obstacles which threaten the practices of observance of vows, austerity or meditation of saints It may also be defined as a heroic death while in meditation

(9) Offer of Selfless Service (Vaiyāvṛtya karaṇa) : This is to offer selfless service in various ways for the saints and avowed persons.

(10) Devotion to the Enlightened Ones (Arhad-bhakti) : This means the worship and recital of the devotional hymns in honour of the Enlightened ones (Arahantas).

(11) Devotion to the Head-Saints (Ācārya bhakti) : This means the worship and recital of the devotional hymns in honour of the Ācāryas.

(12) Devotion to the Preceptors (Bahu-śruta-bhakti) : This means the worship and recital of the devotional hymns in honour of the preceptors.

(13) Devotion to the Sacred Scriptures (Pravacana Bhakti) : This means the worship and recital of the devotional hymns in honour of the sacred scriptures containing the words of the Jinas.

(14) Non-avoidable Practices of Six Essential Duties (Āvaśyaka - aparihāṇi) : This means the practice of six essential duties carefully (by saints or votaries) without any exception at proper times and every day

(15) Glorification of Jina Path (Mārga-prabhāvanā) : This means to propagate, promote and magnify the Jina religious path or Jainism

(16) Affection towards Co-religionists (Pravacana-vātsalatā): This means to express love and affection for one's co-religionist brethren like the cow and her calf

Out of these sixteen causes, the first one - purity of right faith is very essential The bondage of Tīrthankaraship can be earned even with two or three or all causes alongwith the cause of the purity of faith.

Supernatural Powers or Prodigies (Ṛddhis)

The austerite saints earn capacities of many types of supernatural powers. There are eight kinds of supernatural powers[73] .

(1)	Supernatural Power of Intelligence (Buddhi rddhi)	18
(2)	Supernatural Power of Proteation (Vikriyā rddhi)	11
(3)	Supernatural Power of Motion (Kriyā ṛddhi)	02
(4)	Supernatural Power of Austerity (Tapa rddhi)	07
(5)	Supernatural Power of Strength (Bala rddhi)	03
(6)	Supernatural Power of Medicament (Auṣadha rdḍhi)	08
(7)	Supernatural Power of Taste (Rasa ṛdḍhi)	06
(8)	Supernatural Power of Space (Ksetra ṛdḍhi)	02
		57

There are 57 varieties of these supernatural powers when these eight are sub-classified as shown before each of the names as above. (On further sub-classification, there may be 64 supernatural powers).

Eighteen Varieties of Supernatural Power of Intelligence (Buddhi Ṛddhi)

The eighteen varieties of the supernatural power of Intelligence are named and described below :

(1) Clairvoyance (Avadhi jnāna) : This is a direct perceptional knowledge and it knows the mattergic objects / realities from the very fine ultimate atom upto the last biggest aggregate of the large earth

(2) Mind-reading Knowledge (Manah-paryaya Jnāna) : This knowledge knows many types of objects which are mentally thought, semi-thought or non-thought in the human region of Jaina universe.

(3) Absolute or Omniscience Knowledge (Kevala Jnāna) : This knowledge has all the objects in the universe or non-universe including both of them in its purview. This is devoid of sense-assistance and is always complete.

(4) Seeded Intelligence (Bija buddhi) : This is defined as the supernatural power of intelligently learning and understanding the complete scripture on the basis of insignia of seed syllable or mystical syllable out of numerable words acquired from the sermons by the great saint due to the best destruction-cum-subsidence of the species of quasi-sense-obscuring, vocable-knowledge-obscuring and potency-obstructing karma

(5) Stored intelligence (Koṣtha buddhi) : This is defined as the supernatural power of storage of many texts without mixing by a supremely retentive saint in the store-house of his intelligent mind after receiving them in seed words.

(6) Syllable-based intelligence (Padānusāri) : This type of intelligence stores all the texts after receiving a single syllable from the beginning, middle or end of the sermons of the preceptors. It has three varieties : (i) Fore-part knowing, (ii) Last-part knowing and (iii) Fore-part and last part-knowing (Anusāriṇi, Pratisāriṇi, Ubhayasāriṇi).

(7) Complete Hearing intelligence (Sambhinna śrotṛtva) : The supernaturally powered saint of this prodigy can listen and respond to many types of lingual and non-lingual words of human and subhuman beings living in the area of numerable Yojanas in all the ten directions

beyond the maximum object area of the sense of hearing.

(8) Distant-tasting intelligence (Dūrāsvāditva) : It is the super natural power to know and identify the various tastes located in the area of numerable Yojanas beyond the maximum object area of the sense of taste.

(9) Distant-touching intelligence (Dūra-sparśatva) : It is the super natural power to know and identify the eight kinds of touches located in the area of numerable Yojanas beyond the maximum object area of the sense of touch

(10) Distant-smelling intelligence (Dūra-ghrāṇatva) : It is the super natural power to know and identify the different kinds of smells located in an area of numerable Yojanas beyond the maximum object area of the sense of smell.

(11) Distant-listening intelligence (Dūra-śravaṇatva) : It is the super natural power to listen the lingual and non-lingual words of many kinds of human and sub-human beings located in an area of numerable Yojanas beyond the maximum object area of the sense of hearing.

(12) Distant-seeing intelligence (Dūra-darśitva) : It is the super natural power to see the different kinds of objects situated in an area of numerable Yojanas beyond the maximum object area of the sense of sight.

(13) Ten Pre-canon-proficiency Intelligence (Daśa-pūrvitva) : When the saints read and learn the ten pre-canons, the guardian deities of 500 great learnings and 700 small learnings come to them to receive these learnings However, the saints do not wish to learn them because of their control over senses These saints are called ten pre-canon-proficients.

(14) Fourteen Pre-canon-proficiency Intelligence (Catūrdaśa Pūrvitva) : The saints are called fourteen pre-canon proficient who are skilled in all the sacred scriptures and who are scriptural omniscients.

(15) Eight-fold Prognostical intelligence (Aṣtānga Mahā-nimitta) : The saint who is proficient in knowing the effects of eight kinds of omens of (1) terrestial and (2) astral origin, (3) vibrations of major and minor limbs, (4) sounds of men and animals, (5) marks on body, (6) shapes on body, (7) external symptoms, and (8) dreams-is called prognostically intelligent.

(16) Intellect-based intelligence (Prajnā Śramaṇatva) : It is the intelligence by which the supernaturally powered saint becomes proficient in elaborating the highly subtle subjects of fourteen pre-canons without studying them. This intellect has four varieties : (1) Pre-birth-

based (Autpattikī), (2) Experience-based (Pāriṇāmikī), (3) Scriptural Reverence-based (Vainaiyiki) and (4) Specific austerity or Practice-based (Karmajā).

(17) Self-owed Intelligence (Pratyeka buddhi) : It is the supernatural intelligence in which a saint makes progress in gradual acquirement of right knowledge and austeritic practices due to the subsidence of karmas and without any instructions from preceptors.

(18) Debateering intelligence (Vāditva) : It is the supernatural power of intelligence through which the individual defeats the other rivals in debates. This power enables him to examine the defects of other systems.

Eleven Kinds of the Prodigy of Proteation (Vikriyā Ṛddhi)

The eleven kinds are named and defined below :

(1) Prodigy of Miniaturisation (Aṇimā) : It means making the body equal to an atomic size. The supernaturally powered great saint, while entering into an atomic size hole, constructs the encampment and ridge of a mountain for the Cakravartī.

(2) Prodigy of Magnification (Mahimā) : It is the prodigy of making one's body in size equal to Meru mountain

(3) Prodigy of Lightness or Levity (Laghimā) : It is the prodigy of making one's body even lighter than air.

(4) Prodigy of Heaviness or Gravity (Garimā) : It is the prodigy of making one's body heavier or harder than the diamond.

(5) Prodigy of Acquirement (Prāpti) : It is the prodigy of touching the high points like the top of sun, moon or Meru mountain etc. by the fore-part of the finger while remaining on the ground

(6) Prodigy of Freedom of Will (Prākāmya) : It is the prodigy of wilfully plunging and emerging on the earth like that in water and moving on water like the earth.

(7) Prodigy of Supremacy (Īśitva) : It is the prodigy of acquiring Lordship over the universe.

(8) Prodigy of Subjugation (Vaśitva) : It is the prodigy of subjugating all the living beings in the world because of the strength earned due to austerities.

(9) Prodigy of Non-resistance (A-pratighāta) : It is the prodigy of moving through the mountains, stones, trees etc. without any resistance like the sky.

(10) Prodigy of Disappearance (Antardhāna) : It is the prodigy of acquirement of the quality of disappearance or invisibilization.

(11) Prodigy of Wilful Forms (Kāmarūpitva) : It is the prodigy of creating many beautiful forms simultaneously.

Kinds of the Prodigy of Motion

There are two kinds of prodigy of motion - (1) Sky-movement, and (2) Non-injurious varied wanderings.

(1) Prodigy of Sky-movement (Ākāśagāmitva) : It is the prodigy of movement in sky through the sitting or standing posture or in some other way lying a little above the ground

(2) Prodigy of Non-injurious Varied-wandering (Cāraṇa) : This prodigy has many varieties like -

(1) non-injurious moving over water without touching it (Jalacāraṇa)

(2) non-injurious moving in the sky 4-Angulas above the ground with thighs without bending knees (Janghā-cāraṇa)

(3) non-injurious moving in sky over fruits, flowers and leaves without causing injuries to the living beings resident in them (Phalacāraṇa, Puṣpa-cāraṇa, Patra-cārana)

(4) non-injurious moving over fire-flames (Agniśiakhā-cāraṇa) & non-injurious moving over smoke (Dhūmra-cāraṇa)

(5) non-injurious moving over varied clouds (Megha-cāraṇa) & non-injurious moving over water-streams released from clouds (Dhārā-cāraṇa)

(6) non-injurious moving over spider-web-fibres (Markata-tantucārana)

(7) non-injurious moving over air point lines (Marut-cārana)

(8) non-injurious moving on the support of rays of astral bodies (Jyotiṣ-cārana).

The non-injurious movement in sky for many Yojanas without bending of knees while keeping oneself 4 Angulas (app. 5 cm) above the ground is called the prodigy of non-injurious sky movement with knees or Janghā-cāraṇa Ṛddhi. Similar definitions should be applied for other varieties.

Seven Varieties of the Prodigy of Austerity

There are seven varieties of the prodigy of austerity as named and defined below :

(1) Intense Austerity (ugra tapa) : This variety has two forms : (1) highly intense austerity (ugrāgra tapa), and (2) stabilised intense austerity (Avasthita ugra tapa). The highly intense austerity is to undertake fasting from the day of initiation and live with it until death with increase by one fasting each time The stabilised intense austerity involves conclusion of fasting after one fast for initiation and continue the process of alternate fasting and conclusion Afterwards, one undertakes two-day fasting (Belā), three day fasting etc. due to some specific causes with gradual increase in the number of days of fasting without reducing them until death.

(2) Radiant Austerity (Dīpta tapa) : It is the austerity of a mentally, vocally and physically strong saint whose body gradually gets radiant like Sun due to increase in internal energy through various types of fasting.

(3) Absorbed Austerity (Tapta tapa) : It is the austerity which leads to absorb, assimilate and burn the in-taken-food including the humours of the body wherein no discharges are formed like the water particles on the red hot iron pan.

(4) Magnified Austerity (Mahātapa) : It is the austerity of the saint which leads to undertake all the large fastings like Mandara-pankti etc on the basis of the strength due to the four kinds of right knowledge.

(5) Terrific Austerity (Ghora tapa) : It is the austerity of the saint which gives him strength to lead to undertake difficult austerities despite afflictions of acute diseases like fevers and colic pains in the body.

(6) Terrific-cum-Prowessful Austerity (Ghora-parākrama) : It is the austerity of the saint which bestows him the power of performing wonderful activities like the destruction of all the three worlds.

(7) Terrible Celibacy (Aghora-Brahmacāritva) : It is the austerity of the saint which

bestows him the power of non-occurrence of troubles of theft and thieves, contagious diseases and wars etc. in the area where the saint resides.

Three Kinds of the Prodigy of Strength

There are three kinds of the prodigy of strength which are named and defined below :

(1) Prodigy of Mental Strength (Mana-bala) : It is the prodigy of the saint which leads him to remember and contemplate all the sacred scripture in an Antarmuhūrta period

(2) Prodigy of Vocal Strength (Vacana bala) : It is the prodigy of the saint which enables him to pronounce all the twelve-fold primary texts easily in an Antarmuhūrta's time even with deficient throat and other weakness

(3) Prodigy of Physical Strength (Kāya bala) : It is the the prodigy which bestows strength to the saint for sustaining the detachmental physical posture for a month, four months or longer without any difficulty On the basis of this austerity, the saints become capable of raising all the three worlds on their little finger and transfer them to another place

Eight Varieties of the Prodigy of Medicament

There are eight kinds of prodigy of medicament. They are named and described below

(1) Prodigy of Contact Medicament (Āmarṣauṣadhi) : This is a prodigy by which a patient becomes healthy by the touch or contact of hands and feet etc by the saint enriched with this prodigy.

(2) Prodigy of Phelgm Medicament (Kṣvelauṣadhi) : This is a prodigy by which a patient becomes healthy by the use of saliva, phelgm and eye-excretion etc. of the saint with this prodigy

(3) Prodigy of Sweat Medicament (Jallauṣsadhi) : This is a prodigy by which a patient becomes healthy and free of all diseases by the use of sweat or other fluid of the body of the saint with this prodigy

(4) Prodigy of Excretion Medicament (Malauṣadhi) : This is a prodigy of the saint by which a patient becomes healthy by the use of his excretions of teeth and nose etc

(5) Prodigy of Urine-Faeces Medicament (Vipruṣauṣadhi) : This is a prodigy of saint

by which the patient becomes free of diseases by the use of the urine and faeces etc. of the saint with this prodigy.

(6) Prodigy of Holistic Medicament (Sarvauṣadhi) : This is a prodigy of the saint by which all the diseases are destroyed by the water and air etc. touched by him.

(7) Prodigy of Vocal-depoisoning Medicament (Vacana nirviṣa) : This is a prodigy of saint whose words cause depoisoning (or sweetening) of a variety of astringent or poisoning foods

(8) Prodigy of Sight-deposioning Medicament (Dṛṣti-nirviṣa) : This is a prodigy of the saint whose sight alone makes the patient and the poisoned living beings disease-free.

Six Varieties of the Prodigy of Taste (Rasa Ṛddhi)

There are six varieties of the prodigy of taste. They are named and defined below

(1) Prodigy of Venomed serpent-like Poisoning (Āśīviṣa) : This is the prodigy of the highly austerite saint whose words "you die" cause the accidental death of the living being.

(2) Prodigy of Poisoning by Sight (Dṛṣtiviṣī) : This is a prodigy of wrathful saints whose sight alone can cause the accidental death of living beings [11]

(3) Prodigy of Milk-like Sweet Foods / Words (Kṣirāsravī) : This is a prodigy of the saint which converts the rough food etc kept on his hand into milk-like sweet and strengthening or whose words are as nourishing as milk

(4) Prodigy of Sweet-like Foods / Words (Madhuāsravī) : This is a prodigy of the saint which converts the rough food etc. kept on his hand into sweet ones or whose words are pleasing and the remover of the sufferings of the human and subhuman beings

(5) Prodigy of Elixir-like Foods / Words (Amṛtāsravī) : This is a prodigy of the saint which converts the rough food etc. kept on his hand into elixir like life-promoting material Alternatively, it is the prodigy of a saint whose words are as satisfying as the elixir

(6) Prodigy of Butter-fat-like Foods / Words (Sarpi-sravī) : This is a prodigy of saints which converts the rough (tasteless) foods etc. kept on his hand into butter-fat like taste Alternatively, it is a prodigy of the saint whose words are pleasing like butter fat to subside the sufferings

Two kinds of Prodigy of Space

There are two kinds of prodigy of space : (1) Unexhausted kitchenery (Akṣīṇa-mahānasa), and (2) Unexhausted great residence (Akṣīṇa-mahālaya).

(1) Unexhausted Kitchenery : This is a prodigy of the saint by which there is an unexhausted supply of any item of desirable food even when eaten by all the army of the Cakravartī that day after the food-intake of the saint in the kitchen

(2) Unexhausted Great Residence : This is a prodigy of the saint by which innumerable human and subhuman beings may be accommodated in a small area of 4 Dhanusa (~ 24 ft) square.

The saints undertaking intense austerities acquire these prodigies automatically. The chief disciples of the Tīrthankaras do have these prodigies at the time of their getting chief discipleship These prodigies are acquired by the saints having perfect conduct (i e Bhāvalingī Munis). They can not be acquired by other persons.

Holy Death (Sallekhanā)

The death is defined as the destruction or termination of the mode of human or other state of birth. This death has five varieties :

(1) Extreme Prudent's Death (Pandita-pandita Marana)

(2) Prudent's Death (Pandita-Marana)

(3) Fool-Prudent's Death (Bāla-pandita Marana)

(4) Fool's Death (Bāla Marana)

(5) Extreme Fool's Death (Bāla bāla Maraṇa)

(1) Extreme Prudent's Death : The destroyed passioned and Venerable omniscients die with extreme prudent's death It means the death of the omniscients is named as extreme prudent's death (Nirvāna).

(2) Prudent's Death : The death of persons between the spiritual stages from sixth to eleventh one is called the prudent's death.

(3) Fool-Prudent's Death : The death of persons at the fifth spiritual stage of partial restraint is called the fool-prudent's death.

(4) Fool's Death : The death of persons in the fourth spiritual stage of non-restrained right faith is called fool's death.

(5) Extreme Fool's Death : The death of the wrong-faithed living beings and death by suicide and accident etc is called extreme fool's death. These living beings are used to die this way only.

Prudent's Death

There are three forms of Prudent's death :

(1) Unserved Renunciated Death (Pādopagamana, Prāyopagamana Maraṇa) : The death of a saint which takes place under meditation and fasting by going on foot to a suitable place by leaving his group (of saints) is called Pādopagamana or Prāyopagamana Marana In this death, the saint neither serves his body by self nor he gets it served by other saints This kind of death is accepted by the saints of specifically strong bone-jointed body.

(2) Death by Renunciation of Foods and Drinks (Bhakta-pratijnā or Bhakta-Pratyākhayāna Maraṇa) : This is the death resulting from the gradual abstinence of foods and drinks and under proper meditation. In this death, one may expect services from others and by self also.

(3) Self-served Renunciated Death (Ingini Maraṇa) : The term 'ingini' means internal gesture of the self. It is, therefore, the death resulting from self-gesture without being served by others but served by himself In this death, the other saints do not serve the specified saint

In this fifth spoke of devolution period, the saints do not have the necessary strong body structure to undertake Unserved renunciated death or self-served renunciated death. Hence only the death by gradual renunciation of foods and drinks is elaborated here

Two Kinds of Death by Renunciation of Foods and Drinks

There are two kinds of death by renunciation of foods and drinks : (1) Thoughtful and (2) Accidental or thoughtless The saint or votary has a thoughtful death by renunciation of foods and drinks who has a strong body and high resolution power and who has an idea about his death after some time. In contrast, the death of a weak saint occurring accidentally or

suddenly is called thoughtless death.

The minimum duration of this type of death ritual is an Antarmuhūrta (app 48 minutes) and the maximum duration is twelve years. In other words, if any saint learns through his omenological knowledge etc , about his death within twelve years, he accepts the vow of holy death of maximum duration.[76]

The description of how the saint should spend his maximum duration of twelve years of holy death, is now elaborated [77] The saint should spend the first four years out of twelve years by undertaking different types of austerities like (1) fasting, (2) eating less than hunger, (3) short, medium or long Ekāvalī, (4) short, medium or long Dvikāvalī, (5) short, medium or long Ratnāvalī, (6) Sarvato-bhadra, and (7) Simhāvalokana etc. The next four years should be spent by undertaking the austerity of gradual renunciation of tasty foods Afterwards, one should have under-eating and tasteless eating for two years. The next one year should be spent with small amount of foods. Later, one should undertake the minor austerities for six months followed by undertaking of superior austerities for six months Thus, the prescribed method of twelve years of excellent holy death ritual has been detailed here In other words, the holy-death ritual through gradual renunciation of foods and drinks is meant for leaning the passions resulting in the thinning of body leading to peaceful death

When the head of the saints has to undertake his own holy death vow, he hands over his charge to one of his capable disciples, leaves his group and undertakes the process in some other group of saints Alternatively, he may undertake it in his own group also The saints, who undertake this vow, are called 'ksapakas' (destroyers of karmas) and the saints who ordain or cause the saints to undertake this vow in a prescribed way, are called 'Expiation / holy death preceptors' (Niryāpakas).

The Head-Saints have advocated the presence of 48 saints when a saint undertakes the vow of holy death. They let him undertake the vow of holy death in a proper place and, then, perform various duties as described below

(1) Four saints serve the mortifier saint to raise him, to get him seated and so on so that there may be no difficulty in observance of restraint.

(2) Four saints cause him to listen to the religious scriptures

(3) Four saints cause him to take foods as prescribed by Ācārānga (Book on Monastic Conduct)

(4) Four saints arrange for the potable drinks for him.

(5) Four saints try to protect him.

(6) Four saints remove the filthy excretions of the body of the saint.

(7) Four saints remain at the door of the place where the saint is undertaking his holy death vow.

(8) Four saints arrange and address the visitors to the saint

(9) Four saints take care of the saint in the night while awake.

(10) Four saints judge the situation of the country and public.

(11) Four saints tell the religious stories to the outside visitors

(12) Four saints refute the alien doctrines through debates

Thus, these forty eight holy death preceptor saints try to get the saint cross the ocean of weary world through their care in maintaining the meditation and equanimity of the mortifier saint. If one does not get the required number of holy death preceptor saints, one can arrange the above activities with the number of saints available at the time. However, it is necessary that at least two saints must be there

Thus, the saints or liberatable beings having a holy death have seven or eight rebirths to the maximum and two to three rebirths to the minimum in this world. Afterwards, they attain the bliss of salvation

Five Kinds of Saints

There are five kinds of saints mentioned in Sarvārthasiddhi[78] They are

(1) Pulāka saints

(2) Vakusa saints.

(3) Kuśīla saints

(4) Nirgrantha saints.

(5) Snātaka saints

1. Pulāka saints : The Pulāka saints are those (i) who are slothful towards practicing the secondary vows and, (ii) who sometimes and somewhere are unable to completely observe the basic vows. They may have lapses or laxity in perfect conduct These saints are not only Dravayalingi but are psychologically restrained (Bhāvasanyamī) also

2. Vakuśa saints : Such saints are those (i) who are naked and observe all the vows continuously, (ii) who, however, care for the adornment of body and accessories, (iii) who, but, are always surrounded by their family members i.e disciples and, (iv) whose mind is spotted with various kinds of delusion or attachment.

3. Kuśila saints : The Kuśīla saints have two varieties .

(a) Prati-sevanā Kuśīla saints (Imperfect saints)

(b) Kasāya Kuśīla saints (Gleaming-passioned saints)

(a) Prati-Sevanā Kuśila saints : These saints are surrounded with possessions, and, though, they observe basic and secondary vows completely, but there may be lapses in the latter case thus they are saints with imperfect conduct.

(b) Kaṣāya Kuśila saints : The saints who have control over all the passions except the gleaming passions (Sanjvalana kasāyas) are called gleaming-passioned saints.

4. Nirgrantha or Passionless Saints : The saints who have unmanifest fruition of karmas like the mark of line made in water by a stick and who will attain omniscience and omniconation in an Antarmuhūrta's time, are called Passionless Saints

5. Snātaka or Omniscient Saints : The saints who have destroyed the four destructive karmas and who are omniscients at the thirteenth and fourteenth spiritual stages, are called Omniscient Saints

All these five kinds of saints are called Nirgranthas. Though there is some difference among them on the basis of the purity of their conduct, they all are one with respect to the Naigama and Sangrahe Nayas (standpoints). In other words, they are Bhāvalingī Saints

Number of Restrained Ones

The number of saints at the sixth spiritual stage of non-vigilant restraint is 53,98,206; the number of vigilant saints at seventh stage is 2,96,99,103, the number of saints of four spiritual

stages of subsidential ladder (Upaśama śreṇī) is 1196; the number of saints of the four spiritual stages of destructional ladder (Kśapaka śreṇī) is 2393, the number of Jinas in the thirteenth spiritual stage is 8,98,502, the number of Jinas in the fourteenth spiritual stage is 598. Thus, the total number of all the restrained saints is 8,99,99,997. In other words, the number of restrained saints from the sixth to fourteenth spiritual stages is nine crores less by three. I bow to them with my folded hands.

Meditation (Dhyāna)

The meditation is the last variety of the six internal austerities among their twelve varieties The saints shed off or destroy their karmas by the practice and force of meditation. It is said :

Q. O Venerable, what is the best essence of all the essentials ?

A. O Gautama, the omni-visioned Enlightened ones have said that the meditation is the best of all essences.[79]

Definition of Meditation

The Meditation is defined as the concentration of mental propensity on a particular object. It is only the person with the best of physical structure who can undertake it for an Antarmuhūrta time (app 48 min.).[80]

Kinds of Meditation : There are four kinds of meditation .

(1) Sorrowful (Ārta),

(2) Angeral or Cruel (Raudra)

(3) Virtuous / Righteous / Nature of Reality-based Meditation (Dharma/Dharmya)

(4) Purest Meditation of Soul (Śukla)

Out of these four, the first two lead to the weary world while the last two lead to liberation

1. The Sorrowful Meditation : The sorrowful meditation may also be called pain-caused meditation. It has four varieties :

(i) Undesirable contact-based meditation (Aniṣṭa-Sanyogaja) : The undesirable contact-

based meditation is to think or concentrate over the ways how to remove the undesirable contacts of poison, thorn, enemies and weapons etc.

(ii) Desirable seperation-based meditation (Eṣta-Viyogaja) : The desirable seperation-based meditation is to concentrate over the ways how to acquire the lost or seperated entities like wife, son and riches etc

(iii) Physical pain-based meditation (Vedanājanya) : The physical pain-based meditation is to concentrate or think over the ways how to remove the pains due to physical pains of gout and rheumatism etc

(iv) Future desire-based meditation (Nidānaja) : The future desire-based meditation is to concentrate over the methods how to attain or fulfill the future desires for pleasure and for achieving the object which has been tormenting.

The sorrowful meditation can occur in case of votaries upto the sixth spiritual stage of non-vigilant restraint However, there can be no fourth type of sorrowful meditation in the sixth spiritual stage.

2. Angeral or Cruel Meditation : The angeral meditation is the concentration of mind caused due to angeral volitions It is related with violence, falsity, stealing and possessions It has also four varieties on the basis of these factors.

(i) The thinking and feeling of pleasure in violence or inflictions of injuries is the cruel meditation of **violence-based pleasure (Hinsānanda).**

(ii) The thinking and feeling of pleasure in speaking false is the cruel meditation of **falsity pleasure (Mṛṣānanda).**

(iii) The feeling of pleasure in stealing or taking away not-given is the cruel meditation of **stealth pleasure** (Cauryānanda)

(iv) The thinking and feeling of pleasure in safeguarding the possessions is the cruel meditation of **possession-pleasure (Parigrahānanda).**

The angeral meditation can occur in case of votaries upto the fifth spiritual stage of partial restraint. However, the angeral meditation of these votaries can not lead to bad destinities like the hellish ones.

3. Virtuous or Righteous Meditation or Meditation on the Nature of Realities (Dharma/Dharmya) : The virtuous meditation is defined as the concentration of mind on the nature of realities for detachment from the world, body and sensualism and for the volitional stability of detachment. It has also four varieties on the basis of four objects of contemplation

(i) Contemplation on the subject matter of scriptures (Ājnāvicaya) : The righteous meditation of contemplation on the subject matter of scriptures is to believe even in the fine entities on the basis of the authority of scriptures composed by the omniscients assuming that the Jinas are not speaking otherwise

(ii) Contemplation on alleviation of worldly troubles or wrong doctrines (Apāyavicaya): The righteous meditation of contemplation on alleviation of worldly troubles is to think over the ways how the wrong-faithed people can move towards right path or how to remove the worldly calamities

(iii) Contemplation on karmic fruition (Vipākavicaya) : The righteous meditation of contemplation on karmic fruition is to constantly think over the fruition of karmas with respect to substantivity, location, time, birth state and volition state

(iv) Contemplation on universe-structure (Sansthānavicaya) : The righteous meditation of contemplation on the universe-structure is to constantly think over the shape, size and nature of the universe

In some texts, the righteous meditation is stated to be ten-fold [81] They are as below

(1) Contemplation on worldly calamities (Apāyavicaya)

(2) Contemplation on methods of alleviation of worldly calamities (Upāyavicaya)

(3) Contemplation on karmic fruition (Vipākavicaya)

(4) Contemplation on detachment (Virāgavicaya)

(5) Contemplation on the nature of the universe (Lokavicaya)

(6) Contemplation on the current birth state (Bhavavicaya)

(7) Contemplation on the living being (Jīvavicaya).

(8) Contemplation on the subject matter of scriptures (Ājnāvicaya)

(9) Contemplation on the structure of the universe (Sansthānavicaya).

(10) Contemplation on the transmigratory world (Sansāravicaya).

In general, the saints are the meditators on the righeous meditations.[82] However, the non-restrained right-faithed and partially restrained beings can also have the above types of righteous meditations.

There are four kinds of righteous meditation on the structure of the universe.[83]

(1) Meditation on particular mass or object (Pindastha)

(2) Meditation on chants (Syllables, Padastha)

(3) Meditation on Jina image or form (Rūpastha).

(4) Meditation on object devoid-of-form (Rūpātīta)

(1) Meditation on Particular Object (Pindastha Dhyāna) : Five conceptions (Dhāranās) have been described for the meditation on particular object The meditator saint becomes knower of the objects and destroys the transmigratory bondage of the world The five conceptions are (i) Pārthivī (Terrestrial), (ii) Āgneyī (Fiery), (iii) Śvasanā (Airy), (iv) Vāruṇī (Watery) and (v) Tattvarūpavatī (Pure soul based)

(i) Pārthivī Dhāraṇā (Terrestrial Conception) : In the first instance, the meditator should concentrate over the unwavy ksīra-samudra (milky ocean) located in the middle universe (of the Jainas) spread over upto the Svayambhū-ramana ocean He should, then, contemplate over a beautiful golden thousand petalled lotus of one lac Yojana width like Jambūdvīpa in the middle of this ocean There is a Meru-like yellow pericarp in the middle of the lotus which has a white throne over it The meditator should contemplate over the blissful nature of soul assuming himself to be seated on it He should contemplate there that the soul is trying to destroy all the karmas. (The meditator remains on solid ground in this conception).

(ii) Āgneyī Dhāraṇā (Fiery Conception) : After the practice of the first conception, the meditator moves on to the second conception stage He should think that there is a lotus with sixteen long leaves in his navel There are sixteen letters beginning from A...to Ah (Devanāgarī alphabets) अ आ इ ई उ ऊ ऋ ॠ लृ ॡ ए ऐ ओ औ अं अः written in proper order on these leaves. There is the great incantation 'rham' (र्हं) on the pericarp of the lotus Then, he should think that there is a lotus situated in the heart facing downwards. It has eight petals. There are

eight karmas situated on these petals-one on each. This eight-petalled lotus is being burnt gradually by the rising fire-flame from the 'rham' of the lotus in the heart. The fire burns the eight-petalled lotus and spreads outside in the form of triangular fire flame which is like the submarine fire. The external part of the triangle (of fire) has the seed-letter 'ram' (र) and is marked with the sign of Svastika (auspicious stylised four-armed symbol) at the end. The triangle has smokeless golden shine arising from the upper atmosphere. This fiery circle gets extinguished slowly due to the absence of any material to be burnt after reducing the body and the lotus situated in the heart to ashes.

(iii) Śvasanā or Vāyavī Dhāraṇā (Airy Conception) : Afterwards, the meditator conceives of the third stage. He thinks that there is fast-speedy devastating whirlwind, moving in the sky which carried away all the above ashes of the body etc. in a moment and got pacified.

(iv) Vāruṇī Dhāraṇā (Watery Conception) : The meditator moves on to the fourth conception. He conceives that there is a torrential rain by the cloudy circles associated with lightening and rainbow etc. This rain water washes away all the remaining ashes produced due to burning of the body.

(v) Tattvarūpavatī Dhāraṇā (Pure Soul based Conception) : In this fifth conception, the meditator conceives that he has become devoid of seven elements (Dhātus) and has become possessed of luster as pure as full moon and as great as the omniscient assuming, "I am seated on a throne and I am worshipped by the deities and demons." Thinking thus, the meditator should contemplate over himself that he has gone free of eight karmas and he has a shape like a man.

Thus, the meditator saint attains the bliss of liberation quickly while steadily practicing the righteous meditation on particular object.

(2) Righteous Meditation on Syllables (of Chants-Padastha dhyāna) : The righteous meditation on syllables (of chants) is the concentration on Supreme soul with the help of syllables in the form of letters of many sacred incantations It involves two kinds of concentrations- (i) Contemplation on alphabets and (ii) Contemplation on incantations

(i) Meditation on Alphabets (Varṇamātrikā Dhyāna) : One should meditate on the alphabets (or mother of alphabets-goddess Saraswati, Varna-mātrkā) which is popular in the eternal principles. It is practiced as follows ·

The meditator should contemplate over the letters written in order from A to Ah (16, अ–अः) each over the 16 leaves of the lotus situated in own navel Afterwards, he should

meditate on twenty five letters written in order on the lotus with twenty four leaves and pericarp In other words, one should conceive twenty five letters written in order from 'ka' to 'ma' on the pericarped twenty four leaves of the lotus. The twenty five letters are ka, kha, ga, gha, ṅa, ca, cha, ja, jha, ña, ta, ṭhā, ḍa, dha, na, ta, thā, da, dha, na, pa, pha, ba, bha and ma. Afterwards, one should meditate on eight letters of 'ya, ra, la, va, śa, ṣa, sa and ha' while roaming over every part of the lotus, imagined inside the mouth & adorated with eight leaves. The meditator on the mother of alphabets or letters becomes scripture-proficient Many diseases like T B , leprosy, stomach-ache, cough, indigestion and others are alleviated by the practice of this meditation He also accomplishes the supernatural power of speech and other powers.

(ii) Meditation on Incantations : Similarly, one should meditate on incantation like, "Aum (ॐ), Hrīm (ह्रीं), etc " in the lotus-like heart and forehead By conceiving an eight-petalled lotus in the heart and writing 'Namo Arahāntanam' (Bowings to the Enlightened ones) on its pericarp and 'Namo Siddhāṇam, Ṇamo Āiriyānam, Namo Uvajjhāyaṇam, Ṇamo Loye Savva-Sāhunam' in order on the four leaves in the four directions out of the eight leaves in eight directions One should meditate on these incantations And, then, he should conceive writing four incantations of 'Samyak-darśanāya namah, Samyak-jñānāya namah, Samyak-cāritrāya namah, Samyak tapase namah' on the four oblique-directing leaves and meditate on them. (The English meanings of the terms used in this meditation have already been given earlier).

Further, one should practice meditation on many incantations which leads the mind to be steady It leads to earn excellent sacredness which results in shedding off all the evil karmas

(3-4) Meditation on Object with Form and Devoid-of-form (Rūpastha & Rūpātīta Dhyānas) : In the meditation on object with form, the Supreme soul of the Enlightened one situated in the center of the holy assembly (Samavasaraṇa) is meditated upon. One should also learn the description of holy assembly from literature and meditate on the Enghghtened one accordingly

In the meditation on object devoid-of-form, the meditator meditates upon the Supreme Soul of the Salvated - the supereme pure soul which is non-mattergic, non-born and sense-imperceptible Afterwards, the meditator concentrates his mind on his own soul as pure, enlightened, unstained and unchangeable He meditates upon his pure soul while thinking, "I am the omniscient, omni-pervading, and the salvated one etc."

Thus, the meditator is absorbed in the self-soul by practicing on the object devoid-of-form, i e the salvated one and feels his power equivalent to Him and expressible like Him

Following this practice, he, may later, become the salvated Supreme Soul directly after destroying his karmas by himself.

4. The Purest or Absolute Meditation of Soul (Śukla Dhyāna) : Just as the steady lamp quickly destroys the deep darkness, the steady righteous meditation of an ascetic also destroys the heap of the dirt of karmas quickly.

It is only those persons who are capable of making their mind as steady as required for the purest meditation, who have the first strongest bone-structure and have attained the position of the detached In other words, it is only the saint with the best bone-structure who does not get wavered while realising the separatness of his body from his soul even under the state of piercing, cutting or killing his body He stays steady like the image of the picture Only this type of saint can be worthy of practicing the purest type of meditation.

Only that saint is worthy for practicing four types of pure meditations who have adamantine and nailed bone-joints (Vajravrisabhanārāca sanhanana), who knows the eleven primary canonical scriptures and fourteen pre-canons and who has a good moral conduct

Definition of Pure Meditation : It is the meditation on the nature of pure self which is inert (with respect to passions), beyond sense-perception and devoid of any options like, "I should meditate on self". There are four kinds of pure meditation .

(1) Pure meditation on Separate modes of Soul-based Scriptural knowledge (Prthaktva vitarka)

(2) Pure meditation on Single mode of Soul-based Scriptural knowledge (Ekatva vitarka)

(3) Pure meditation on Non-falling subtle activity (Sūksma kriyāpratipāti)

(4) Meditation on Cessation of activity (Vyuparata-kriyā-nivrtti)

Out of these four, the first two pure meditations are practiced by the non-omniscient saints who are scriptural omniscients upto the twelfth spiritual stage of destroyed passions The last two of the four pure meditations could be practiced by the omniscients only at the thirteenth and fourteenth spiritual stages

(1) Pṛthaktva Vitarka (Pure meditation on Separate Modes of Soul-based Scriptural Knowledge) : In this type of meditation, the meditator concentrates on different modes or aspects of soul-based scriptural knowledge (Bhāva Śrutajnāna) and shifts from one symbol to another. There is a transition of Artha (the object of concentration itself), Vyanjana (the verbal

expression) and of Yoga i.e. in the vibratory activity with which the concentration is going on i e mind, speech or body during the meditation.

(2) Ekatva Vitarka (Pure meditation on Single Mode of Soul-based Scriptural Knowledge) : In this type of meditation, there is no transition of Artha, Vyanjana and Yoga. The meditation is steady on single mode of soul-based scriptural knowledge.

The first type of pure meditation leads to subsidence or destruction of the deluding karma. In the second type of pure meditation, the remaining three destructive karmas are destroyed in the twelfth spiritual stage.

These saints attain the omniscience illuminating the universe and non-universe after destroying the four destructive karmas through the second type of pure meditation and acquire nine super-attainments of omniscience. They become Supreme Soul They are seated in the holy assembly, become Venerable and sermonise the religion for the liberatable beings and they undertake cessation of all activites in the end. Those Jinas do compulsorily undergo extrication (moving out of soul-space points, Samudghāta) process who have attained omniscience when their life-span karma had to last for six months. However, those Jinas, who acquire omniscience when their life-span has to last for more than six months, may or may not have extrication

(3) Sūkṣma Kriyapratipāti (Pure Meditation on Non-falling Subtle Activity) : When the life-span of the omniscient Venerable has to last for only an Antarmuhurta, his gross mental and vocal activities and even the gross physical activities also turn subtle The subtle mental and vocal activities are absolutely stopped and the omniscient stays with subtle activities like breathing etc. which, however, do not lead to his spiritual fall below The meditation on these non-falling subtle activities is called the third type of pure meditation

(4) Vyuparata-Kriyā-Nivṛtti (Meditation on Cessation of Activity) : Afterwards, the Omniscient Saints become devoid of subtle physical activities and lastly become vibrationless (Ayogī) omniscients in the fourteenth stage. In the last point of their life-span, they attain the stage of fourth type of pure meditation on cessation of all activities. During this state, seventy two karmic species are destroyed which is followed by the destruction of the remaining thirteen karmic species.

The duration of this fourteenth spiritual stage is equal to the time of pronunciation of short alphabets of a,i,u,r,lr ('अ इ उ ऋ ऌ'). Afterwards, the vibrationless omniscients destroy all the karmas and move towards the highest tip of the universe in a Samaya due to the nature of upwards moving of the pure soul.

There is no existence of the extensive medium of motion beyond the tip of the universe. Hence, they do not go beyond this point. They remain there forever.

The whole world pervaded by all the realities and modes in all the three times of present past and future is illuminated like a clean mirror in the Sun of knowledge of the Lords of Saints - the Venerable Salvated Ones. May the Venerable Salvated Ones bestow us the bliss of salvation

This exposition has dealt with, in brief, the religion / duties of the votaries and saints The persons, desirous of learning more about it, may study Ratnakaranda-srāvakācāra, Purusārtha-siddhi-upāya, Sāgāra-dharmāmṛta, Mūlācāra, Bhagvati Ārādhana, Cāritra-sārā, Ācārasāra, Anagāra-dharmāmrta and other texts.

******

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2 सद्दृष्टिज्ञानवृत्तानि धर्म धर्मेश्वरा विदु ।
यदीयप्रत्यनीकानि भवन्ति भवपद्धति ।। – R K.S C , Verse 3

3 श्रद्धान परमार्थानामाप्तागमतपोभृताम्।
त्रिमूढापोढमष्टाग सम्यग्दर्शनमस्मयम्।। – R.K.S C , Verse 4

4 तत्त्वार्थश्रद्धान सम्यग्दर्शनम्। – Tattvārthā sūtra, T S. 1.2

5 मयमूढमणायदण सकाइवसणभयमईयार।
जेसि चउदालेदे ण सति ते होति सदिट्ठी।। – Rayanasāra, R.S.

6 उभयगुणवसणभयमलवेरग्गाइचार भत्तिविग्घ वा।
एदे सत्ततरिया दसणसावयगुणा भणिया।। – R S.

7. आत्मा प्रभावनीयो रत्नत्रयतेजसा सततमेव।
दान–तपोजिनपूजा–विद्यातिशयैश्च जिनधर्म ।। Purusārtha - siddhi - upāya, P S U

8 Ātmānusāsana, A.S. Verse 11.

9 अनेकान्तात्मार्थं प्रसवफलभारातिविनते। वच पर्णाकीर्णे विपुलनयशाखाशतयुते।।
समुत्तुगे सम्यक् प्रततमतिमूले प्रतिदिन। श्रुतस्कन्धे धीमान् रमयतु मनोमर्कटममुम्।। – A.S.,170

10 यत् चर्यते तच्चारित्र।

11 सकल विकल चरण। – R K.S.C.

12. निरत कार्त्स्न्यनिवृत्तौ भवति यति समयसारभूतोऽयम्।
या त्वेकदेशविरतिर्निरतस्तस्यामुपासको भवति।। – P.S.U.,Verse,41

13 अणुवदमहव्वदाइ ण लहइ देवाउग मोत्तु।– Gommatasāra Karmakānda, G K.

14 देवाधिदेवचरणे परिचरण सर्वदु खनिर्हरणम्।
कामदुहि कामदाहिनि परिचिनुयादादृतो नित्य।।119 ।।

15 मारणान्तिकी सल्लेखनां जोषिता। – T.S.

16 Vasunandı Srāvakācāra, V S.C

17 नि शल्यो व्रती।

18 Cāritra sāra, C.S , Page-7

19 जुय मज्ज मस वेसा पारद्धि चोर परयार।
दुग्गइगमणस्सेदाणि हेउभूदाणि पावाणि।। – V.S.C Verse 59.

20 Bhāva Sangraha has included Jina worship while describing the practice of equanimity under the model stage of vows. There is detailed description of donation under the vows of Atithi-Samvıbhāga Please consult there

21 V S C., Page-112

22 पाक्षिकादिभिदा त्रेधा श्रावकस्तत्र पाक्षिक ।
तद्धर्मगृह्यस्तन्निष्ठौ नैष्ठिक साधक स्वयुक्।। Sāgāradharmāmrta, S.M R.T.,Verse 20

23 मद्यपलमधुनिशाशन–पचफलीविरति पचकाप्तनुती।
जीवदया जलगालनमिति च क्वचिदष्टमूलगुणा।। – S M.R.T., Verse 18

24 मद्यमांसमधुत्यागै. सहाणुव्रतपचकम्।
अष्टौ मूलगुणनाहुर्गृहिणा श्रमणोत्तमाः।। – R.K.S.C.

25 अष्टावनिष्ट–दुस्तर–दुरितायतनान्यमूनि परिवर्ज्य।
जिनधर्मदेशनाया भवन्ति पात्राणि शुद्धधिय ।। – P.S.U.

26 यावज्जीवमिति त्यक्त्वा महापापानि शुद्धधी.।
जिनधर्मश्रुतेर्योग्य स्यात्कृतोपनयो द्विजै ।। – S.M.R.T Verse,19

27 S.M.R T., page-493

28 S M R T , page-493.

29 गुणवयतवसमपडिमा, दाण जलगालण च अणत्थमियं।
दसणणाणचरित्त किरिया तेवण्ण सावया भणिया।। – R.S Verse 137.

30 ब्रम्हचारी, गृहस्थश्च, वानप्रस्थश्च भिक्षुक ।
इत्याश्रमास्तु जैनाना, सप्तमांगाद्विनि सृता ।। – C S., page - 41.

31 तत्रेज्या दशविधा । – Śāstra - sāra Samuccaya, S.S.S , p.215

32 श्रावकधर्मश्चतुर्विध । – S S S Verse 22, p 214

32a देवपूजादिषट्कर्मनिरत कुलसत्तम ।
आद्यषट्कर्मनिर्मुक्त श्रावक परमो भवेत्। – Umāsvami srāvakācāra, U.S C., p 35

33 शुद्धतोयेक्षुसर्पिर्भिर्दुग्धदध्याम्रजै रसै.।
सर्वोषधिभिरुच्चूर्णैर्भावात् सस्नापयेज्जिनम्।। – U S.C p 53

34 U S.C., p 57.

35 V.S.C , p.145.

36 गुरुसेवा विधातव्या मनोवाछितसिद्धये।
सशयध्वातनाशार्थमिहामुत्र सुखाय च।। – U.S.C., p.71

37 गुरुभत्तिसजमेण य तरति ससारसायर घोर।
छिण्णति अट्ठकम्म जम्मणमरणं ण पावेंति।।

38 दाण पूजा मुक्ख सावयधम्मो ण सावया तेण विणा।
झाणज्झयण मुक्ख जइधम्म ण त बिणा तहा सोवि।। 11।।

39 दाण भोयणमेत्त दिण्णइ धण्णो हवेइ सायारो।
पत्तापत्तविसेस सदसणे कि वियारेण।। R S., Verse 15

40 जो गुणिभुत्तवरोस भुजइ सो भुजए जिणुवदिट्ठ।
ससारसारसोक्ख कमसो णिव्वाणवरसोक्ख।। 22।।

41 भरहे दुस्समकाले धम्मज्झाण हवेइ साहुस्स।
त अप्पसहावठिदे ण हु मण्णइ सो वि अण्णाणी।। Moksa Pāhuda, Verse 76

42 अज्जवि तिरयणसुद्धा अप्पा झाएवि लहइ इदत्त।
लोयत्तिय देवत्त तत्थ चुदा णिव्वुदि जति।। – Mokṣa Pāhuda, p.275

43 देवे थुवइ वियाले पव्वे सुपोसहोवास।
अतिहीण सविभागं मरणते कुणइ सल्लिहण।। – Bhāva Sangraha Verse 355, p.81

44 सामायिक प्रकुर्वीत कालत्रये जिन प्रति।
श्रावको हि जिनेन्द्रस्य जिनपूजा–पुर सरम्।। – Bhāva Sangrah, Vamadevakrta, page 195

45 जिनपूजा विना सर्वा दूरा सामायिकी क्रिया। – Bhāva Sangrah, Vamadevakrta, p 195

46 The tradition of performing "Sāntidhārā" and "flower throw" after 'Arghya' (Composite offering) is every where in south It is often rare in the north

47 Please see the book 'Samāyika' published from Vira Jnānodaya Granthmala

48 V S C

49 न्यायोपात्तधनो यजन् गुणगुरून् सद्गीस्त्रिवर्ग भजन्।
अन्योन्यानुगुण तदर्हगृहिणी स्थानालयो ह्रीमय ।।
युक्ताहारविहार आर्यसमिति प्राज्ञ कृतज्ञो वशी।
श्रृण्वन् धर्मविधि दयालुरघभी सागारधर्म चरेत्।। – S M R T, p 20.

50 गर्भान्वयक्रियाश्चैव तथा दीक्षान्वयक्रिया ।
कर्त्रन्वयक्रियाश्चेति तास्त्रिधैवं बुधैर्मता ।। – Ādipurāṇa, Parva-38, p. 244.

51 आधान नाम गर्भादौ सस्कारो मंत्रपूर्वक ।
पत्नी ऋतुमती स्नातां पुरस्कृत्यार्हदिज्यया।। – Ādipurāna, Parva 38, Verse 70, p 245

52 Ādipurāna-2, Parva 30, p. 272 has given the method of initiation under this ritual

53 For details, please consult Ādipurāna, Parva 39, page 272.

54 शरीर जन्मना सैषा सज्जाति रूप वर्णिता।
एतन्मूला यत सर्वा पुसामिष्टार्थसिद्धय ।। – Ādipurāna, parva 39

55 विशुद्धकुलगोत्रस्य सद्वृत्तस्य वपुष्मत ।
दीक्षायोग्यत्वमाम्नातं सुमुखस्य सुमेधस ।। – Ādipurāna, parva 39, Verse 158, page 283

56 The initiation should be undertaken with permission One can have initiation even without permission of the family members, when there is intense detachmental attitude There are many examples known in this case. There is no absolutism on this issue.

57 ते मूलुत्तरसण्णा मूलगुणा महव्वदादिअडवीसा।
तवपरीसहादिभेदा चोत्तीसा उत्तरगुणक्खा।। – Mūlācāra,Verse 3

58 सच्छद गदागदी सयण णिसयणादाणभिक्ख वोसरणे।
सच्छदजपरोचि य मा भू मे सत्तू वि एगागी।। – Mūlācāra , Verse 29

59 कौपीनेऽपि समूर्च्छत्वान्नार्हत्यायो महाव्रतम्।
अपि भाक्तममूर्च्छत्वात् साटिकेऽप्यार्यिकार्हति।। – S M R T , Verse 36, Page-518

60 तत्थ ण कप्पइ वासो जत्थ इमे णत्थि पच आधारा।
आइरिय–उवज्झाया, पवत्तथेरा गणधरा य।। – Mūlācāra ,Verse 34

61 तत्कालिक प्रवचन व्याख्यातारो वा। – Dhavala-1, page-51.

62. आषाढान्तसावत्सरी। – Anagāra Dharmāmṛta, A.D.T., p.579.

63 A S. Page-234, C.S., A D T. page-68

64. Dhavalā, page-9

65 Please see the books Sāmāyika or Sāmayika Bhāṣya or Municaryā for complete rituals for performing the Sāmayika process.

66 The thrice Lord Veneration (Devavandanā) and thrice equanimity practice (Sāmāyika) are the same Hence, one should undertake equanimity practice as per scriptures

67 शुद्धस्वात्मोपलम्भाग्रसाधनाय समाधये।
परिकर्म मुनि कुर्यात् स्वाध्यायादिकमन्वहम्।। – A D.T, page-629

68 This description is based on A.D.T.

69 The ritual of penitential retreat is fully described in the books of Municaryā, Kriyākalāpa and Dharma-dhyāna-dīpaka etc

70 In books on ascetic conduct, the process of going for food-taking is prescribed after the noon practice of equanimity. However, currently there is a custom of going for Āhara between 9-11A M. before the noon practice of equanimity Possibly, this custom seems to be proper to take meals in the time when the votaries also take it It is said in the scriptures that the saints should go for food-taking during the period range of food intake by the votaries. Therefore, to go for Āhāra before the noon equanimity in current days seems to be proper.

71 Sleeping for four Ghatis (96 minutes) is the most excellent However, if the body and health do not permit work with this sleep, one should work according to the demands of the body. Otherwise, there may not be meditational effects because of loss of health

72 Sarvārtha- siddhi, p.314

73 Tiloya-pannatti, p.271-286

74 Thus, the ascetic does not injure anybody by the application of these prodigies. They may, otherwise, not be called ascetic. Here, only the power of prodigies has been mentioned

75 Mūlārādhanā, Verse-26, p.104.

76. A.S., p. 257.

77 Bhagvatī Ārādhanā, p.135.

78 Sarvārtha -siddhi, p.353.

79 जो सारो सव्वसारेसु सो सारो एस गोयम।
सार झाणति णामेण सव्वं बुद्धेहि देसिद ।।–Pāksika Pratikramaṇa (Fortnightly Penitential Retreat)

80 उत्तम सहननस्यैकाग्रचितानिरोधो ध्यानमातर्मुहूर्तात् ।।27ी। – T S., 9th Chapter

81. Pratikramaṇa Grantha-trayi.

82. कि च कैश्चिच्च धर्मस्य चत्वारः स्वामिन स्मृता ।
रादृष्ट्याद्यप्रमत्तान्ता यथायोग्येन हेतुना।। – Jnānārṇava, p 282.

83 The description of righteous meditation on universe structure and absolute or pure meditation is based on the scripture 'Jnānārnava'

USE OF FILTERED WATER-THE SYMBOL OF JAINS

There are countless (unlimited) lives in a single drop of water; this has been told by Jain Preceptors. Drinking unfiltered water causes not only the killing of countless lives but it is also bad for health. Even modern scientists have found that one drop of unfiltered water contains 36450 lives. Therefore everyone should always drink filtered water. It should be filtered with double fold thick cloth.

Filtered water is without livingbeings (pure) for 48 minutes only. Again Tras Jeevas are born in the filtered water therefore it should be filtered again If a clove or a cardamom is mixed in the filtered water then it is called "Prasuk", which remains pure for another 6 hours.If filtered water is boiled it remains pure for 24 hours.

SECTION-4

DRAVYĀNUYOGA

EXPOSITION OF REALS AND REALITIES OR REALOLOGY

जीवाजीवसुतत्त्वे, पुण्यापुण्ये च बंधमोक्षौ च।
द्रव्यानुयोगदीपः श्रुतविद्यालोकमातनुते।।46।।

**Jīvājī/asutattve, Puṇyāpunye ca Bandhamokṣau ca,
Dravyānuyogadīpaḥ Śrutavidyāloka mātanute. (46)**

The lamp of **Dravyānuyoga i.e. the Exposition on Reals and Realities (Realology)** spreads the scriptural Light consisting of the reals and realities of the living, non-living, sins, sacreds, bondage and liberation In other words, the Exposition on Reals and Realities deals with the six realities, sins and sacreds and bondage and liberation elaborately.

Description of Six Realities (Dravyās) : Definition of Reality

The existence (Sata) is the characteristics of the reality.[1] Alternatively, the reality is defined as that which consists of groups of attributes (Guṇas) and modes (Paryāyās).[2]

Varieties of Reality

There are six kinds of realities :

(1)	The living (Jīva).	(2)	Mattergy (Pudgala)
(3)	Medium of Motion (Dharma)	(4)	Medium of Rest (Adharma)
(5)	Space (Ākāśa)	(6)	Time (Kāla)

Definition of the Living : The reality of the living being is characterised by the conciousness (Upayoga) [3]

Nine Characteristics of the Living Being : Dravya-Sangraha (Compendium of Realities) verse 2 has stated nine characteristics of the living being as below .

(1) Livingness (Jīvatva)

(2) Engrossment-in-consciousness (Upayogamayatva)

(3) Non-mattergicity (Amūrtikatva)

(4) Doership (of karmas) (Kartṛtva)

(5) Own-body-size (Svadehaparimāṇatva)

(6) Experienceship (of karmas) (Bhoktṛtva)

(7) Worldliness (Sansāritva)

(8) Liberatedness (Siddhatva) and

(9) Natural upward motion (Ūrdhvagamanatva).

(1) Livingness (Jīvatva) : Practically, the livingness is defined as the quality of existence of four kinds of vitalities of (i) senses, (ii) strength, (iii) life-span and (iv) respiration. However,

ideally, it is the existence of the quality of consciousness.

(2) Engrossment in Consciousness (Upayoga-mayatva) : The consciousness has two varieties : (1) conation and (2) knowledge. The conation consciousness has four varieties . (a) Ocular conation, (b) Non-ocular conation, (c) clairvoyance conation, and (d) Absolute conation The knowledge-based consciousness has eight varieties. (a) sensory ne-science (Ajnāna), (b) vocable ne-science, (c) clairvoyant ne-science, (d) sensory knowledge (Mati-jnāna), (e) vocable knowledge (Sruta-jnāna), (f) clairvoyant or limiting knowledge (Avadhi jnāna), (g) mind-reading knowledge (Manah-paryaya jnāna), and (h) absolute knowledge (Kevala jnāna). Practically, the living being is characterised by engrossment in the above twelve types of consciousness. However, from pure idealistic point of view, the living being is defined as engrossed in pure knowledge and conation.

(3) Non-mattergicity or Formlessness (Amūrtikatva) : From idealistic point of view (Niścaya Naya), the living being (in the form of pure soul) does not have five colours, five tastes, two smells and eight touches. Hence, it is called non-mattergic or formless However, from practical point of view (Vyavahāra Naya), the living being does have form or mattergicity because of its bondage with (mattergic) karmas.

(4) Doership (Kartṛtva) : From practical point of view, the living being is the doer of mattergic karmas like the knowledge-obscuring etc. From the impure idealistic point of view, the living being is the doer of psychical karmas like affection etc. However, from pure idealist point of view, the living being is the doer of pure conscious volitions like knowledge etc

(5) Experienceship (Bhoktṛtva) : From practical point of view, the living being experiences the pains and pleasures as the fruits of mattergic karmas However, from idealist point of view, it enjoys the pure volitions in the form of pure knowledge and conation

(6) Own-body Size (Sva-deha-parimāṇatva) : From practical point of view, the size of the living being (soul) is equal to the small or big size of the body like the light of the lamp placed in a pitcher or in an open place because of expansion and contraction capacity due to the fruition of the physique-making karma of body except in the case of projection process (Samudghāta). From the idealist point of view, the living being has a size equivalent to the occupied space (lokākāsa) consisting of innumerable space-points

(7) Worldliness (Sansāritva) : The worldly beings have two main varieties (1) More than one sensed beings (Trasas) and (2) One-sensed beings (Sthāvaras) The five types of living beings-earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied are one-sensed

non-mobile beings. The conch etc. are two-sensed. The ants etc. are three-sensed. The honey-bees etc. are four sensed and the human beings etc. are five-sensed living beings. The last four types are called 'Trasa Jīvas'. All these living beings are called 'worldly beings'

(8) Liberatedness (Siddhatva) : The living beings are called 'liberated ones' who have destroyed all the eight karmas and who have eight attributes of righteousness etc. and whose body has a size little less than the last worldly body

(9) Natural Upward Motion (Ūrdhvagamanatva): The liberated beings are located in the abode of the Siddhas (Siddha-śilā) at the top of the universe and in its thin-air-layer part (Tanuvātavalaya) due to their natural upward motion There is no medium of motion beyond this point Hence, they do not move in the unoccupied space. However, they have attributal origination (Utpāda), decay (Vyaya) and permanence (Dhrouvya) As a rule, all the living beings naturally move upwards to this top after they have destroyed the karmic bondage.

Thus, the reality of the living being has been characterised with nine attributes with reference to practical and ideal standpoints However, other specific details about it should be learnt through the doors of (1) spiritual stages (Gunasthānas), (2) taxonomy (Jīva-samāsas), and (3) Investigations (Mārganās).

Gommatasāra Jivakānda verse 2 states that there are twenty kinds of description about the living beings. They are as below [4]

(1) Spiritual stages (Guṇasthānas) (2) Taxonomy (Jīvasamāsas)

(3) Completions (Paryāptis) (4) Vitalities (Prānās)

(5) Instincts (Sanjnās)

(6-19) Fourteen Investivation doors (Mārganās)

(20) Consciousness (Upayoga).

Out of these twenty forms of descriptions, only the two types of descriptions remain in the main by including taxonomy and completions etc in the investigation doors : (i) Spiritual stages and (ii) Investigation doors.

(1) Spiritual Stages (Guṇsthānas)

The spiritual stages are the volitions of the living beings due to delusion (Moha) and

activities (Yogas) There are fourteen spiritual stages as named below :

(i)	Wrongness / Wrong-faith	(Mithyātva).
(ii)	Lingering Right faith	(Sāsādana).
(iii)	Right-cum-wrong faith or mixed faith	(Miśra)
(iv)	Non-restrained Right faith	(Asanyata Samyaktva)
(v)	Partially restrained	(Deśa-Sanyama)
(vi)	Non-vigilantly restrained	(Pramtta-virata)
(vii)	Vigilantly restrained	(Apramatta virata)
(viii)	Unprecedented Volitions	(Apūrva karaṇa)
(ix)	Similar Volitions	(Anivṛtti-karana)
(x)	Subtle-passioned	(Sūksma-sāmparāya)
(xi)	Subsided-passioned	(Upaśānta kasāya)
(xii)	Destroyed-passioned	(Kṣīna kaṣāya)
(xiii)	Omniscient having vibrations	(Sayogi-kevalī)
(xiv)	Vibrationless omniscient	(Ayogi-kevalī)

(These names are given here in terms of adjectives of the living being rather than in the form of abstract noun Different texts books give their names in either of these forms)

(i) Mithyātva Guṇsthāna (Wrongness / Wrong faith) : The living being becomes reverse or false faithed due to the delusory volitions arising out of the fruition of the karmic species of wrongness. It is just like the fact that a person infested with bilous fever does not relish even the sweet taste. Similarly, the wrong-faithed living being does not have predilection towards the real religion.

(ii) Sāsādana Guṇsthāna (Lingering Right faith) : When a time of one Samaya as a minimum and six Āvalis as a maximum remains during the Antarmuhūrta period of subsidential

righteousness (Upaśama samyaktva), there may arise any of the infinite-bonding (Anantānubandhī) passions of anger, pride, deceit and greed. This fruition results in violation of righteousness causing unmanifest volitions. These volitions are called lingering right-faithed ones.

(iii) Miśra Guṇsthāna (Right-cum-wrong or Mixed faith) : The right-cum-wrong faith volitions are those mixed volitions which arise due to the fruition of the karmic species of right-cum-wrong faith. They have a mixed nature like the mixed taste of the mixture of yogurt and jaggery

(iv) Asanyata Samyaktva Guṇsthāna (Non-restrained Right faith) : The subsidence of seven karmic species[5] (four infinite-bonding passions and three species of faith-deluding karma) leads to the subsidential right faith and there is destructional right faith (Ksāyika Samyaktva) due to the destruction of these seven species Similarly, there is experiencer (Vedaka, destruction-cum-subsidential) right faith due to the fruition of the karmic species of partially destroying (Deśa-ghāti) right faith. This experiencer faith is always prone to be variable (Cala), besmearing (Malina) and shallowy (Agāḍh) defects. This type of right-faithed person is neither abstained from sensual enjoyments and nor free from violence towards the one-sensed and more than one-sensed living beings. Despite this, he believes in the Jina commandments without any unrestrained talks Such a person has non-restrained right faith and is called non-restrained right faithed one

(v) Deśa-Sanyama Guṇsthāna (Partially Restrained) : The partial restraint is defined as those volitions arising out of abstinence from violence to more than one-sensed beings and non-abstinence from violence to One-sensed beings simultaneously and observance of vows partially. Such a person observing partial restraint is called 'partially restrained' one.

(vi) Pramtta-virata Guṇsthāna (Non-vigilantly Restrained) : The non-vigilant restraint is the restraint in which there is fault-causing non-vigilance due to the fruition of gleaming passion (Sanjvalana Kasāya) and quasi-passion (No-kaṣāya). The persons with this type of non-vigilant restraint are called 'non-vigilantly restrained' ones

(vii) Apramatta virata Guṇsthāna (Vigilantly Restrained) : The vigilant restraint is defined as the restraint where there is absence of non-vigilance due to weak fruition of gleaming passion and quasi-passion The person with this type of restraint is called 'vigilantly restrained' one

(viii) Apūrva karaṇa Guṇsthāna (Unprecedented Volitions)[6] : The unprecedented volitions are those purifying volitions which have never been earlier.The saint, however, does not acquire similar volitions with respect to the saints at different times in this stage.

(ix) Anivṛtti-karaṇa Guṇsthāna (Similar Volitions) : The similar volitions are defined as the non-differential purity observed in volitions of different saints at the same time. These types of non-different volitions are called similar volitions

(x) Sūkṣma-sāmparāya Guṇsthāna (Subtle-passioned) : The subtle passion is defined as yoking with subtle passion of greed only Such an individual is called 'subtle-passioned'

(xi) Upaśānta kaṣāya Guṇsthāna (Subsided-passioned) : The eleventh stage of subsided passion is defined as the pure volitions arising out of the subsidence of the deluding (Mohanīya) karma.

(xii) Kṣiṇa kaṣāya Guṇsthāna (Destroyed-passioned) : The destroyed passion is defined as the purity in volitions due to the total destruction of the deluding karma The individual at this stages is called 'destroyed passioned'.

(xii) Sayogi-kevali Guṇsthāna (Omniscient having Vibrations) : The stage of omniscience with vibrations is defined as the acquirement of absolute knowledge associated with nine super-attainments i.e. Nava Kevalalabdhi of destructional (i e ksāyika) donation, gains, once consumables and multiply consumable enjoyments, potency, righteousness, conation, knowledge and conduct) on the destruction of three destructive karmas alongwith some non-destructive karmic species at the end of twelfth stage The individuals at this stage are called 'Omniscients having vibrations'.

(xiv) Ayogi-kevali Guṇsthāna (Vibrationless Omniscient) : The vibrationless omniscience is defined as the engrossment with 18000 good conducts (silas) and proximity of the state of liberation due to complete stoppage and shedding of karmas in due course The individuals at this stage are called 'Vibrationless omniscients'.

(xv) The Liberated Ones (Siddhas) : Beyond these spiritual stages, there is the stage of salvation Those attaining this stage are called 'The Liberated Ones.' They are devoid of all the eight karmas, absorbed in eternal peace, non-smeared with karmas and associated with eight attributes of righteousness etc. They have accomplished their mission of life and they reside at the top or apex of the occupied space

(2) Taxonomy (Jīva Samāsa, Classification of the Living Beings)

The term 'Jīva-Samāsa' means the specific characteristics on the basis of which the living beings are classified under different classes or groups.

Fourteen Kinds of the Living Beings

The living beings are mainly classified and sub-classified on the basis of five cognitive senses. Accordingly, there are five kinds of living being which may be sub-classified further to form fourteen classes as below :

(a) One-sensed beings :(1) Gross (Bādara) & (2) Fine (Sūkṣama).

(b) Two-sensed beings

(c) Three-sensed beings.

(d) Four-sensed beings.

(e) Five-sensed beings : (1) Instinctive (Sanjnī) and (2) Non-instinctive (Asanjnī).

All these seven kinds of the living beings have two varieties each - (1) Completioned (Paryāptaka), and (II) Non-completioned (Aparyāptaka). Thus, there are fourteen kinds of the living beings. On further sub-classification, there may be ninety eight varieties of the living beings Details may be seen in Gommatasāra Jīvakānda.

(3) Completions (Paryāptis)

The completion is defined as the acquirement of the ability of by the living being to transform the intaken karmic variforms (varganās) in the form of useful and useless parts in the body

Kinds of Completions

There are six kinds of completion . (1) Food completion (Āhāra), (2) Body completion (Sarīra), (3) Sense completion (Indriya), (4) Respiration completion (Śvāsochvāsa), (5) Speech completion (Bhāsā), and (6) mind completion (Mana). The one-sensed beings have the first four completions, the two-sensed, three-sensed, four-sensed and non-instinctive five-sensed beings have the first five completions. The instinctive mind-endowed five-sensed beings have all the six completions.

(4) Vitalitics (Prāṇas)

The vitalities are defined as the medium whose existence enables the living being to be called as 'living' and whose non-existence (absence) enables the living beings to be called as 'dead' or non-living.

Ten kinds of Vitalities

There are ten kinds of vitality : (1-5) Five senses, (6-8) Three strengths (physical, vocal and mental), (9) Respiration, (10) Life-span.

The one-sensed beings have four vitalities : (1) Sense of touch, (2) Physical strength, (3) Respiration and (4) Life-span. The two-sensed beings have six vitalities : (1-4) as above, (5) Sense of taste and (6) Vocal strength. The three sensed beings have seven vitalities with the addition of the sense of smell to the above six ones. The four-sensed beings have eight vitalities with the addition of the sense of sight to the above seven ones. The non instictive five-sensed beings have nine vitalities with the addition of the sense of hearing to the above eight ones The instinctive five-sensed beings have all the ten vitalities with the addition of mind to the above nine ones

(5) Instincts (Sanjnās)

The term 'Sanjnā' means natural inclination, desires or propensities The inclinations which lead to immense suffering in this birth and the other birth are known as Instincts

Number of Instincts

There are four instincts which are found in all the living beings (1) Food instinct, (2) Fear instinct, (3) Sex instinct, and (4) Possessive instinct

(6) Investigations (Mārgaṇās)

The Jaina technical term 'Mārgaṇā' means search or investigation'. The physical or volitional factors or modes through which the living beings are examined or searched are known as 'Investigations'.

Fourteen kinds of Investigations

There are fourteen investigations as below:[7] (i) "Destinity" (Gati), (ii) "Senses" (Indriya), (iii) "Embodiment" (Kāya), (iv) "Activities" (Yoga), (v) "Libido" (Veda), (vi) "Passion" (Kaṣāya), (vii) "Knowledge" (Jnāna), (viii) "Restraint" (Sanyama), (ix) "Conation" (Darsana), (x) "Aureole" (Lesyā), (xi) "Liberatability" (Bhavyatva), (xii) "Righteousness" (Samyaktva), (xiii) "Instincts" (Sanjnās), (xiv) "Karmic Intake" (Āhāra)

(i) Destinity (Gati) : It is defined as the mode or state of existence of the living being due

to the fruition of the physique making karma of destinity. It has four varieties : (1) Infernal destinity (Nāraka) (2) Sub-human destinity (Tiryanca), (3) Human destinity and (4) Celestial destinity.

(ii) Senses (Indriya) : The term 'Indra' means 'soul'. The senses are the insignia of soul. Alternatively, the senses are defined as those agencies which are independent in their own functions or objects like the Ahamindras (I am Indra-Lord of deities). There are five senses . (1) Sense of touch, (2) Sense of taste, (3) Sense of smell, (4) Sense of sight and (5) Sense of hearing. The living beings are classified on the basis of the possession of the number of these senses like one-sensed etc.

(iii) Embodiment (Kāya) : The Jina doctrine states that the (physical) mode of the living being in the form of trasa and sthāvara beings is called embodiment which is due to the fruition of the corresponding physique-making karmas concomitant of the species of genus (Jāti) of the same karma. There are six kinds of embodiment : (a) Five sthāvaras- (1) earth, (2) water, (3) fire, (4) air, (5) plants, and (6) the trasa embodiment.

The earth-bodied beings are those living beings whose body is in the form of earth due to the fruition of the physique-making karma of the earth-bodied class The other embodied beings should also be defined similarly.

All the five sthāvara beings have two varieties - fine and gross. In contrast, the trasa beings are gross only.

Definition of Gross (Bādara) : The living being or body is called gross which could hinder or strike others and which could be hindered or struck by others.

Definition of 'Fine' (Sūkṣma) : The living being or body is called fine which does neither hinder or strike others nor could be hindered or struck by others

Out of the two, the gross body requires a substratum while the fine body does not require it They (fine bodied) are infinite-times-infinite in numbers and are filling the occupied universe without any gap

Plant bodied beings : The plant-bodied beings have two varieties · (1) Individual-bodied and (2) General-bodied The individual-bodied plants have two varieties . (1) Supporting (Sa-pratiṣthita), and (2) Non-supporting (A-pratiṣthita). The supporting individual-bodied plants are those who form the substratum of many general-bodied (Ni-godas) beings In contrast, the non-supporting individual-bodied beings do not form support for any general-bodied beings

Two kinds of General-bodied beings : The general-bodied beings are called Ni-godas They have two varieties : (1) Permanent General-bodied beings (Nitya-Nigoda) and (2) Mutable general-bodied beings (Itara-nigoda). The living being who has not moved out of general-bodied being-ness, is called 'permanent general-bodied being In contrast, the living beings who have mutated from their state to other trasa and sthāvara class and may again mutate to their own class, are called mutable general-bodied beings.

Definition of the General-bodied plants : The general-bodied beings are those plants who take food together, who inhale and exhale together, who die together and who take birth together. Their life-span is also an Antarmuhurta (~ 48 min) It is said in Gommatasāra Jīvakānda Verse 1168 that substantively in a single general body, there are living beings infinite times the number of the liberated ones and infinite times the number of Samāyas of the whole past time

One sensed beings (Sthāvaras) : These are of five kinds namely earth, water, fire, air and plants

Mobile beings (Trasas) : The two-sensed, three-sensed, four-sensed and the five-sensed beings are called 'mobiles' (Trasas).

(iv) Activity (Yoga) : The activity is defined as the capability of the living being associated with mind, speech and body enabling him to receive the karmas due to the fruition of mattergy-maturing (Pudgala-vipākī) physique-making karma of body There are fifteen kinds of activity·

(1-4) Four kinds of mental activity (Manoyoga)

(5-8) Four kinds of vocal activity (Vacanayoga)

(9-15) Seven kinds of bodily activity (Kāyayoga)

Four Kinds of Mental Activity

(1) True mental activity (2) Non-true mental activity

(3) Dual activity or true-cum-non-true mental activity.

(4) Non-dual activity or non-true-cum-non-true mental activity.

Four Kinds of Vocal Activity

(1) True vocal activity. (2) Non-true vocal activity.

(3) Dual vocal activity. (4) Non-dual vocal activity.

Seven Kinds of Bodily Activity :

(1) Gross (Audārika) bodily activity.

(2) Mixed gross (Audārika Miśra)-bodily activity.

(3) Protean (Vaikriyaka) bodily activity.

(4) Mixed protean (Vaikriyaka Miśra)-bodily activity.

(5) Ejectable (Āhāraka)-bodily activity.

(6) Mixed ejectable (Āhāraka Misra)-bodily activity.

(7) Kārmāṇa bodily activity.

(v) Libido (Veda) : There is psychical libido (Bhāva Veda) in the living beings due to the fruition of the karma of libido-a sub-species of deluding karma. Similarly, there is the physical libido (Dravaya Veda) due to the fruition of the physique-making karmic sub-species of limbs & minor limbs (Angopānganāmakarma) and formation (Nirmānanāmakarma) In the destinity of infernals and celestials, the psychical libido is the same as the physical libido. However, there may be, sometimes, difference between the two libidos in the human and subhuman destinities Hence, if there is masculine physical libido, one can have liberation from the world through any of the psychical libido irrespective of its three-fold nature There are three kinds of Libidos : (1) Masculine Libido, (2) Feminine Libido, and (3) Hermaphrodite libido

(vi) Passion (Kaṣāya) : The passion is defined as the agency which scratches or scraps the volitions, righteousness, partial & total conduct etc

Kinds of Passion : There are mainly two kinds of passion Normal passion and Quasi-passion Their sub-classification leads to twenty five kinds of passion as below:

(i) Sixteen Normal Passions

(a) 1-4 Infinite-bonding anger, pride, deceit and greed (Anantānubandhi).

(b) 5-8 Partial vow-obscuring (Apratyākhyānāvaraṇa) anger, pride, deceit and greed

(c) 9-12 Total vow-obscuring (Pratyākhyānāvaraṇa) anger, pride, deceit and greed.

(d) 13-16 Gleaming or Perfect Right Conduct-obscuring (Sanjvalana) anger, pride, deceit and greed.

(ii) Nine Quasi-Passions (Slight Passions) :

(a) Laughter, (b) Liking, (c) Disliking, (d) Sorrow, (e) Fear, (f) Disgust, (g) Feminine libido, (h) Masculine libido and (i) Neuter libido

All these - 16 + 9 - make up 25 passions.

(vii) Investigation of Knowledge (Jnāna): The knowledge is defined as a medium through which the living being knows and learns about the entities of the past, present and future involving their varied attributes and modes.

Kinds of knowledge : There are five kinds of right knowledge

(1) Sensory knowledge (Matijnāna),

(2) Vocable knowledge (Śrutajnāna),

(3) Clairvoyance or limiting knowledge (Avadhijnāna)

(4) Mind-reading knowledge (Manahparyayajnāna)

(5) Absolute knowledge or omniscience (Kevalajnāna)

In addition, the first three kinds of them have their counterparts in terms of three ne-sciences (Ajnāna) like - (1) sensory ne-science, (2) vocable ne-science, and (3) clairvoyance ne-science. They are called 'wrong knowledges' (Mithyā-Jnāna). They result due to the internal cause of fruition of the karmas of wrongness and infinite-bonding passions Thus, we have eight types of knowledges in total

Sensory Ne-Science : The sensory ne-science is defined as the physical and mental propensity towards the weapons of violence like toxicology (poisons), weaponary machines (Yantras), fraud (Kūta), caging (Pangara) and tieing (Bandha) etc. and atom bomb etc. without instructions from others.

Vocable Ne-Science : The vocable ne-science is defined as those scriptures encouraging the sciences of violence and stealing etc., which are devoid of sermons to attain supreme goal of life.

Clairvoyance Ne-Science (Vibhangajnāna): It is the reverse of rightful clairvoyance knowledge.

Sensory Knowledge : The sensory knowledge is defined as that knowledge which occurs through the instrumentality of senses and mind It has four forms : (1) Apprehension (Avagraha), (2) Speculation (Īhā), (3) Perceptual judgement (Avāya) and (4) Retention and record (Dhāraṇā)

Vocable Knowledge : The vocable knowledge is defined as that knowledge through which one knows about the other entities on the basis of those known through the sensory knowledge As a rule, it is preceded by the sensory knowledge serving as its instrumental cause. This vocable knowledge has two varieties :

Lingual (Aksarātmaka) or word/sound based (Śabdaja) and Non-lingual (Anaksarātmaka) or symbol based (Lingaja).

Clairvoyance Knowledge : It is defined as the knowledge whose objects-to-be-known are limited with respect to substantivity, location, time and mode It knows about the material objects only. It has two varieties : (1) Birth-based or inborn (Bhava-pratyaya) and (2) Attribute-based (Guṇa-pratyaya). It has also three varieties : (1) Partial clairvoyance (Deśāvadhi), (2) Supreme clairvoyance (Paramāvadhi), (2) Total clairvoyance (Sarvāvadhi).

Mind-reading Knowledge : It is the knowledge through which one learns about the entities or ideas in the mind of others. This knowledge occurs only in the human zone (2½ island-continents, according to Jaina Geography). It does not occur beyond this zone. This knowledge has two varieties . (1) Simple or straight (Ṛjumati), (2) Curved or complex (Vipula-mati). This knowledge can be possessed only by the saints with high prodigies and higher level of ascetic conduct It can not be possessed by all.

Absolute Knowledge : It is the knowledge which arises on the total destruction of knowledge-obscuring karma and knows all the entities individually in the world-simultaneously in non-rivalled full totality.

(viii) Restraint (Sanyama Mārgaṇā): The restraint is defined collectively as

(a) Observance of five vows of non-violence, truth, non-stealing, celibacy and non-attachment.

(b) Observance of five kinds of carefulness in walking, speaking, picking and placing, food-taking and excretions.

(c) Control over the four passions of anger, pride, deceit and greed

(d) Renunciation of mental, vocal and physical weapons of violence

(e) Winning over the five senses and sensuals.

Kinds of Restraint : The restraint has five varieties :

(1)Equanimity practice or renouncing of sinful activities (Sāmāyika)

(2)Recovery of equanimity after fall from it (Chedopasthāpanā).

(3)Purification through exclusion (Parihara-viśuddhi)

(4)Purification through subtle passions (Sukṣmasāmparāya)

(5)Observance of scripturally conformed perfect conduct (Yathākhyāta).

On including partial-restraint & non-restraint, total varieties of this mārgaṇā become seven

(ix) Investigation of Conation (Darśana Mārgaṇa): The conation is defined as the indeterminate grasping of general-cum-particular objects in general without grasping them in totality. It has four varieties :

(1)Ocular Conation (Cakṣu Darśana).

(2)Non-Ocular Conation (Acakṣu Darśana).

(3)Clairvoyant Conation (Avadhi Darsana)

(4)Absolute Conation (Kevala Darsana).

(x) Investigation of Aureole (Leśyā) : The aureole is defined as the propensity associated

with the fruition of the karma of passion or quasi-passion (deluding karma). This is the definition of psychical aureole. The physical aureole is in the form of the aural colour surrounding the body.

Kinds of Aureole : There are six kinds of Aureole : (1) Black, (2) Blue, (3) Grey, (4) Yellow, (5) Red and (6) White.

Characteristics of Black Aureole : The black-aureated man has the following attributes

(1) Intense anger. (2) Non-renouncer of enmity.

(3) Fight-monger. (4) Devoidance from religion & compassion

(5) Cruelty (6) Uncontrollability.

Characteristics of Blue Aureole : The blue-aureated man has the following attributes

(1) Dullness in activities or work. (2) Self-willed-ness.

(3) Indiscrimination. (4) Devoidance from skill in professions.

(5) Sensualism. (6) Deceitfulness.

(7) Laziness and oversleeping. (8) skillfulness in cheating.

(9) Lust for riches and others like these ones.

Characteristics of Grey Aureole : The grey-aureated man has the following attributes

(1) Anger over others (2) Blasphemy

(3) Inflicting troubles on others. (4) Animosity towards others.

(5) Sorrowfulness. (6) Jealousy towards others prosperity.

(7) Disrespect of others (8) Self-praising.

(9) Willingness to die in wars / fight.

Characteristics of Yellow Aureole : The yellow-aureated man has the following attributes :

(1) He understands the desirable, undesirable and usable or non-usable.

(2) He is impartial to all.

(3) He is ready for donations and compassionate activities, and

(4) He has soft volitions in mind, body and speech.

Characteristics of Red Aureole : The red-aureated man has the following attributes :

(1) He offers charity or donations. (2) He has gentle volitions.

(3) He has a nature of good working. (4) He is bearer of inflictions & troubles

(5) He has liking in the service of ascetics and teachers

Characteristics of White Aureole : The white-aureated man has the following attributes

(1) He does not observe partiality.(2) He does not have desires for future.

(3) He is dispassionate or impartial

(4) He does neither have attachment with the desirable nor he has aversion for the undesirable, and

(5) He is devoid of affection for wife, son, family and friends etc.

(xi) Investigation of Liberatability (Bhavyatva): The living beings are called liberatable who have to acquire the accomplishment of four-fold infinities (of knowledge, conation, bliss and potency) or who are capable of acquiring them in future. The non-liberatables are the reverse of them There are many liberatable beings who are capable of attaining salvation but they will never attain it like the non-birth of son from a widow despite the fact that she has capacity to bear the son. In contrast, there are some liberatables who will definitely attain liberation Thus, the liberatables have two varieties on the basis of their nature. Whosoever are devoid of these two natures are called 'non-liberatables' They are like the barren lady who can not bear a child despite having causes for it Thus, this investigation has two varieties : (1) Liberatable and (2) Non-liberatable

(xii) Investigation of Righteousness (Samyaktva): The righteousness is defined as the faith in the six realities, five extensive existents and nine categories of substances in the way as described by the Jinas. This righteousness may be called right faith also. It has two varieties : (1) Natural or intutional and (2) Acquisitional through knowledge.

Kinds of Righteousness : There are six kinds of righteousness :

(1)Subsidential righteousness (Upaśama Samyaktva).

(2)Pure righteousness originated due to destruction of Karmas (Kṣāyika Samyaktva)

(3)Destruction-cum-subsidential righteousness (Kṣāyopakṣamika or Vedaka Samyaktva).

(4)Right-cum-wrong righteousness (Samyaktva-Mithyātva or Miśra Samyaktva).

(5)Lingering righteousness (Sāsādana Samyaktva)

(6)Wrongness (Mithyātva).

(xiii) Investigation of Instinctiveness (Sanjnā) : The instinct is defined as the knowledge or propensity arising out of the destruction-cum-subsidence of quasi-sense-obscuring karma. The living beings are called instinctive who have the mind which is a form of applied consciousness and knowledge Those living beings are called non-instinctive who do not possess the mind. The non-instinctive beings do not have mental knowledge. This is why, the investigation of instinctiveness has also two varieties in terms of instinctive and non-instinctive beings.

(xiv) Investigation of Intake : The intake is defined as the receiving or acquiring quasi-karmic variforms capable of forming any body out of gross, protean or ejectable ones, speech and physical mind due to the fruition of the physique-making karma of body There are two kinds of living beings . (1) Intakers and (2) Non-intakers The living beings of all the four destinities under transmigratory motion (Vigraha Gati), dynamic omniscients under layered and world-filling extrication, static omniscients and all the liberated beings are non-intakers. The rest of the living beings are intakers.

Projection or Emanation (Samudghāta)

The projection is a process of going out or emanation of the space-points of the living being in various ways along with secondary luminous and karmic bodies without leaving the primary body. There are seven kinds of projection :

(1) Feeling-producing (Vedanā) (2) Passional (Kaṣāya)

(3) Protean (Vaikriyaka) (4) Life-terminating (Māraṇāntika)

(5) Luminous (Tejasa) (6) Ejectable (Āhāraka) and

(7) Omniscicntal (Kevalī).

Thus, the description of fourteen investigations is completed in brief.

Consciousness (Upayoga)

The term 'consciousness' is defined as the mode of the living being engaged in the grasping of a knowable object. It may have two varieties : (1) Determinate (Sākāra)-Knowledge Attention or Jnānopayoga having 8 kinds (five kinds of right knowledge and three kinds of ne-science) and (2) Indeterminate (Nirākāra)-Conation Attention or Darsanopayoga having 4 kinds. Thus, the consciousness has 12 varieties.

Thus, there are twenty kinds of enunciation (Prarupaṇās) in terms of (1) spiritual stages-14, (2) taxonomy-14, (3) completions-6, (4) vitalities-10, (5) instincts-4, and (6-20) Investigations-14. If we sub-classify these enunciation as shown before them, we have sixty two forms of enunciation. Gommata-Sāra Jīvakānda should be consulted for their full details

The text of Dravya Sangraha (Compendium of Realities) has stated that the enunciations with respect to 14 spiritual stages, 14 taxonomic ways and 14 investigations are based on impure standpoint. However, all the living beings (souls) are pure only with respect to pure standpoint

Now, after describing the reality of the living being, the reality of the non-living entity (Ajīva) is described

The Reality of the Non-living : Kinds of the Reality of the Non-living.

There are five kinds of the reality of the non-living :

(1)	(a)	Mattergy (Pudgala) .	tangible
(2)	(b-1)	Medium of motion (Dharma Dravya)	non-tangible
(b-2)		Medium of Rest (Adharma Dravya)	non-tangible.
(b-3)		Space (Ākāśa)	non-tangible
(b-4)		Time (Kāla)	non-tangible

Out of these five, the reality of mattergy is tangible The rest four realities are non-tangible or non-perceptible.

Definition of Mattergy (Pudgala)

The term "pudgala" is specific technical term of the Jainas. It consists of two words-pud-association and gala-dissociation. Thus, the pudgala is defined as an entity which undergoes association and dissociation. There are two kinds of pudgala - (1) matter and (2) energy It is, therefore, called 'mattergy' (matter + energy) at present. It is defined as that which has four coexisting attributes of touch, taste, smell and colour.

Kinds of Mattergy

There are two kinds of mattergy : (1) Ultimate atoms (Anus or Paramānus) and (2) Aggregates (Skandhas). The smallest indivisible unit of mattergy which can not be divided further is called ultimate atom (Aṇu or Paramāṇu). (Some texts use the term 'aṇu', others use the term 'parmāṇu - both having the same meaning in scriptures) The aggregate is the combination of 2,3,4 . numerable, innumerable and infinite ultimate atoms. Whatever is visible to us, is all in the form of aggregates

Twenty Attributes of Mattergy

There are twenty attributes of mattergy based on its four basic properties :

(1) 1-5 Five tastes sour, sweet, astringent, bitter, pungent.

(2) 6-10 Five colours . black, blue, yellow, red, white

(3) 11-12 Two smells : good smell, bad smell.

(4) 13-20 Eight touches : cold, hot, soft, hard, heavy, light, rough, smooth.

Modes of Mattergy

There are ten modes of mattergy They are : (1) sound, (2) bonding, (3) fineness, (4) grossness, (5) configuration, (6) division, (7) darkness, (8) shadow, (9) cold light (udyota), and (10) hot light (Ātapa) There may be many more related with these modes

Definition of the Reality of Medium of Motion (Dharma Dravya)

It is only the two realities - the mattergy and the living entity which are active and have motion. The other realities are inert. The reality of medium of motion is defined as the assisting

cause - and not a catalytic cause - in the motion of the living beings and mattergy just like water for the movement of fish. (It has been taken as equivalent to Ether of space of Newtonian age)

Definition of the Reality of Medium of Rest (Adharma Dravya)

The reality of medium of rest is defined as the assisting cause - and not a catalytic cause - in the stationing or resting of the moving living beings and mattergy like the shade of the tree for a tired traveller. One should not take the meaning of sin and sacred by the terms 'Adharma' and 'Dharma' realities here. It has been taken as equivalent to Einsteinean gravitation in the current scientific age.

Definition of the Reality of Space (Ākāśa)

The reality of space is defined as the agency which has the capacity of accommodating all the six realities including itself There are two kinds of space : (1) occupied or universe space (loka), and (2) unoccupied or non-universe space (Aloka). The occupied space is defined as that space where the realities of the living being, mattergy, medium of motion and rest and time are found accommodated. The unoccupied space is beyond it and surrounding it and has infinite-times-infinite dimension

The Reality of Time

The reality of time has two varieties : (1) Practical or apparent time (Vyavahāra kāla), and (2) Ideal time (Niścaya kāla) The apparent time is defined as the auxiliary cause of transformation and motion etc. of the realities In contrast, the ideal time is the assisting cause in the continuity of existence (Vartanā) of the realities. The term 'continuity of existence' is defined as the assisting cause in the transformational existence of self-transforming realities due to their own material causes like the nail below the potters' wheel for its motion. This continuity or perduration is called the ideal time (niścaya kāla). In other words, the ideal time is characterised by perduration and the apparent time is characterised by the various time units like Ghati (~24 mts), hour, day, month etc

The time-atoms are located in space-points of occupied space in one-to-one correspondence like the separated gems in a heap of gems. As the number of space points of occupied space are innumerable, the time-atoms are also innumerable The practical time has been described in Section-2 earlier

Five Extensive Existents (Astikāyas)

There are five extensive existents : (1) living beings, (2) mattergy, (3) medium of motion, (4) medium of rest, and (5) space. The reality of time is existent (Asti) but it is not extensive (Kāya). Hence, it is not extensive existent.

Space-points or Points of Six Realities (Pradeśas)

The realities of single living entity, medium of motion and rest and occupied space have innumerable points each. The unoccupied space has infinite points The mattergy has numerable, innumerable and infinite points. The reality of time has a single point.

Description of Organs of Knowledge (Pramāṇās)

Tattvārta Sūtrā 1.6 has stated that the knowledge (of seven reals and six realities) is acquired through organs of knowledge (Pramāṇas) and standpoints (Nayas).[9]

The right knowledge is called the organ of valid knowledge (Pramāṇas). In the texts of logic, the organ of knowledge has been defined as the cognition which has a nature of determination of the self and novel objects There are two kinds of organs of knowledge: (1) Direct (Pratyaksa) and (2) Indirect (Paroksa).

Indirect Organ of Knowledge (Parokṣa Pramāṇa)

The knowledge which is acquired through the instrumentality of senses and mind is called indirect organ of knowledge It has two varieties : (1) sensory knowledge and (2) vocable knowledge

The sensory knowledge has four varieties : (1) Apprehension, (2) Speculation, (3) Perceptual judgement, (4) Retention and Record

Apprehension (Avagraha)

The general grasping of the object at the first contact of senses and the object is known as conation (Darsana). The apprehension is the first grasping of object after the conational grasping. For example, to know through the sense of sight, "It is white in colour".

Speculation (Īhā)

The effort to know specifics of the object grasped through the apprehension process is known as speculation. For example, the white colour grasped through apprehension may be that of a flag or a bird

Perceptual Judement (Avāya)

The perceptual judgement is the accurate knowledge about an object by specific decision

on the basis of speculative process. For example, one knows that the white bird is duck only by observing its flying wings.

Retention and Record (Dhāraṇā)

The retention and record is not to forget what has been known through the above stages

There are twelve kinds of objects of each of these forms of sensory knowledge : (1) many in number, (2) many in kinds, (3) quick, (4) hidden, (5) unexpressed, (6) lasting and their opposites like, (7) one, (8) one kind, (9) slow, (10) revealed, (11) expressed and (12) transient The grasping of many or more objects is knowledge of many (by number or mass) For example, grasping of army or forest as one group is the knowledge of many The grasping of many different classes of objects like elephants, horses or mangoes etc. is the knowledge of many kinds. The grasping of moving object quickly is the quick knowledge It is like knowing of a moving train The grasping of the whole object by observing it in part is the knowledge of the hidden. For example, knowing of elephant in the tank by seeing its trunk only. The grasping of implied sense even without expressing it is called knowledge of the unexpressed. The grasping of an object as seen before for long time is the lasting knowledge

Similarly, their opposites should also be defined Thus, the apprehension has twelve varieties. The other three, speculation, perceptual judgement and retention have also these twelve varieties each. Thus, there are 48 kinds of these four forms of sensory knowledge. Each of these knowledge occurs through five senses and mind, i e. six factors Thus, multiplying 48 by 6, the sensory knowledge gets 288 varieties.

There are two kinds of apprehension - (1) distinct apprehension (Arthāvagraha), and (2) indistinct apprehension (Vyanjanavagraha). The above 288 varieties refer only to the distinct apprehension which is defined as to grasp the object distinctly so that the knowledge may follow other three steps The indistinct apprehension is to grasp the object indistinctly so that there may not be other steps to get accurate knowledge This does not occur through the sense of sight and mind This occurs only through the rest of the four senses Hence, it will have 12 x 4 = 48 varieties Accordingly, the sensory knowledge will have 288 + 48 = 336 varieties as below

(a)	Varieties with respect to distinct apprehension	288
(b)	Varieties with respect to indistinct apprehension	48
		336

When the indistinct apprehension occurs repeatedly, it turns into the distinct apprehension. Then, the other three steps could follow. It is like the drying of 1-2 drops of water when dropped on dry earthen pot. However, if the water drops fall continuously on it, the pot becomes wet. This illustrates the distinct apprehension.

Vocable Knowledge (Śruta-jnāna)

The vocable knowledge occurs with precedence of sensory knowledge. It does not occur without it The vocable knowledge has two varieties : (1) Lingual (alphabetical, Aksarātmaka), and (2) non-lingual (symbolic, Anakṣarātmaka). The twenty varieties of the vocable knowledge are included in both of these varieties.

Out of these twenty kinds of vocable knowledge, the first two are non-lingual while the rest 18 are lingual. They are detailed in Dhavalā 13 and GJ verses 317-349.

The Paryāya (least) vocable knowledge is the vocable knowledge which occurs preceded by the touch-sense-based sensory knowledge of the fine-temporally non-completioned general-bodied being (Nigoda, Labdhya-paryāptaka) at the first samaya of its birth No living being does have lesser vocable knowledge than this. Thus, this 'Paryāya' knowledge is always without any (karmic) obscuration Had there been karmic obscuration even at this stage, the general-bodied being would have been devoid of knowledge and would be non-living

When there are innumerable times six-fold increments (infiniteth, innumerableth and numerableth part increments and infinite, innumerable and numerable times increments) in this least vocable knowledge, there is the Akṣara (lingual, alphabatical) vocable knowledge. The innumerable varieties of vocable knowledge between Paryāya and Akṣara vocable knowledge are termed as Paryāya Samāsa (Paryāya+1 → Akṣara-1) Thus, the two vocable knowledges of Paryāya and Paryāya Samāsa are non-lingual while the other 18 are linguals The Paryāya vocable knowledge is infiniteth part of the Akṣara knowledge.

The alphabetical vocable knowledge (Aksara) is the base of all the lingual vocable knowledge When the Akṣara knowledge is increased to numerable alphabets by one-fold increment in alphabets, it becomes the Pada (vocable knowledge) The numerable varieties of knowledge beyond Akṣara and below Pada knowledges are known as Akṣara-Samāsa knowledge. There are three types of syllables or meaningful words (Padas) . (1) gistful syllable (artha-pada), (2) measured syllable (Pramāṇa pada) and (3) medium syllable (Madhyama pada).

The syllable consisting of indefinite alphabets like 'Read the book' carrying a specific meaning is called 'gistful syllable (Artha-pada) This form of syllable also includes the

alphabetical group involving suffixes indicating verbs (Tiganta) and nouns (Subanta). The measured syllable consists of definite and measured number of alphabets or letters in different metres like 'Namah Śri Vardhamānāya (8 letters in a quarter-metre - Bowings to the Lord Vardhamāna) The medium syllable consists of 16,34,83,07,888 (Sixteen arab, 34 crore, 83 lac, 7 thousand and eight hundred and eighty eight) letters. The measure of vocable knowledge is expressed through this middle syllable only

When there is increase of numerable thousand padas with gradual one-fold increments by one letter, one has the vocable knowledge of **'Sanghāta'** (combination of syllables-padas). The vocable knowledge consisting of the types of knowledge beyond syllabular knowledge and below 'Sanghāta' knowledge is called **'Pada-samāsa'** knowledge (i.e = pada + 1 → Sanghāta -1). The Sanghāta vocable knowledge is the collective form of non-repeated measured syllables describing one of the destinities out of the four ones When there is numerable thousand times gradual increase in the Sanghāta knowledge through one-fold increment of letters each time, there is **'Pratipatti'** vocable knowledge which describes all the four destinities The vocable knowledge of Sanghāta - Samāsa is the intermediate knowledge beyond Sanghāta and below Pratipatti (Sanghāta+1→Pratipatti-1)

When there is numerable thousand times gradual increase in the Pratipatti knowledge through one-fold increment of letters each time, one gets the vocable knowledge of **Anuyoga** (Exposition) which describes the fourteen investigation doors (Mārganās) The varieties of vocable knowledge between the Pratipatti and Anuyoga knowledge (i e Pratipatti+1 → Anuyoga - 1) is known as Pratipatti Samaśa.

The **Prābhṛta- Prābhṛta** vocable knowledge is there when there is numerable thousand times increase in Anuyogas through one-fold increment of letters-each time The varieties of vocable knowledge beyond Anuyoga and below Prābhrta- Prābhrta knowledgs is known as **Anuyoga-Samāsa** (Anuyoga + 1 → Prābhrta- Prābhṛta - 1)

Similarly, when there is gradual increase upto 24 Prābhrta - Prābhrta through gradual one fold increment of letters each time, there is the vocable knowledge of **Prābhṛta** The intermediate forms of knowledge beyond Prābhṛta - Prābhṛta and below Prābhṛta (PP+1 → P-1) are known as **Prābhṛta-Prābhṛta-Samāsa.**

The vocable knowledge of Vastu (sections) consists of 20 Prābhṛtas The intermediate forms of knowledge between Prābhṛta and Vastu are known as Prābhrta samāsa knowledge

When there is gradual increase in Vastu knowledge upto 195 times, we have **'Pūrva'** (Pre-canonical) knowledge. The intermediate forms of knowledge between Vastu and Pūrva

and known as **'Vastu-Samāsa'.**

When the 'Pūrva knowledge' gradually increases and reaches a stage below the total vocable knowledge, this intermediate state is known as **'Pūrva Samāsa** (Pūrva+1 → total vocable knowledge - 1).

Thus, there are 18 lingual forms of vocable knowledge. These are also called 'psychical vocables'. The lingual vocable knowledge is in the form of twelve limbs or texts (Angas) and many secondary texts (Angabāhyas-described later). The total number of medium syllables in these limbs is 1,12,83,58,005 (1 Arab, 12 crore, 83 lac, 58 thousand and five). This fact is elaborated below :

Twelve Primary Canonical Scriptures (Angās)

(1) Ācārānga (describing Monastic Conduct) has 18000 padas It describes the monastic conduct.

(2) Sūtrakṛtānga (describing Doctrines) has 36000 padas. It describes the own and alien doctrines alongwith practical forms of religion in brief.

(3) Sthānānga (describing Numerated Stationing) has 42000 padas. It has categorised all different entities or realities under numeration from one to ten.

(4) Samavāyānga (describing Numerated Categories) has 1,64,000 padas. It describes all the possible categories of different entities / realities indicating mutual similarities among them

(5) Vyākhyā Prajnapti (describing Enunciation of Explanations) has 2,28,000 padas It deals with answers of 60,000 questions (of Gautama) by Lord Mahāvīra.

(6) Jnātṛ katha (describing Religious Stories of the Jnātṛs) has 5,56,000 padas It deals with the stories of chief disciples (Gaṇadharas) etc. and the glory of the Tīrthankaras.

(7) Upāsakadhyayana (Conduct of Votaries) has 11,70,000 padas It deals with the conduct of the votaries.

(8) Anta-kṛddaśānga (describing the Decad of World Terminators) has 23,28,000 padas It deals with the stories of the decad of saints who attained salvation after bearing intense inflictions in the period of each Tīrthankara.

(9) Anuttaropa-pādika Daśānga (describing the Decad of Anuttara-borns) has 92,44,000 padas It deals with the decad of saints who were born in the Anuttara abodes of the heavens after bearing the intense infliction in the period of each Tīrthankara.

(10) Praśna Vyākaraṇa (Elaboration of Prognostics) has 93,16,000 padas. It deals with futurology and prognostics. It describes the losses and gains on the basis of the nature of prognostic indications like time (Naṣta, Muhūrta) clenched hands (Muṣti), anxiety and loss etc

(11) Vipāka Sūtra (describing Karmic Fruition) has 1,84,00,000 padas. It deals with the effects of Karmic fruitions in detail.

(12) Dṛṣtivāda (describing Discourses on Doctrines) has 1,08,68,56,005 padas. It deals with the 363 wrong doctrines and their logical refutation. It has five varieties .

(i) Parikarma (Mathematics and Astronomy)

(ii) Sūtra (Doctrines-in-Brief)

(iii) Prathamānuyoga (Biography)

(iv) Pūrvagata (Pre-canonical Texts)

(v) Cūlika (Appendices)

The Parikarma deals with formulae of mathematics and astronomy It has five varieties

(i) Candra-prajnapti (Enunciation on Moon) has 36,05,000 padas. It deals with all kinds of details about the moon.

(ii) Sūrya-prajnapti (Enunciation on Sun) has 50,03,000 padas It deals with all the details about the solar world

(iii) Jambūdvīpa-prajnapti (Enunciation on Jambūdvīpa) has 3,25,000 padas. It deals with all the details regarding Jambūdvīpa.

(iv) Dvīpa-Sāgara-prajnapti (Enunciation on island-continents and Oceans) has 52,36,000 padas It deals with all the islands, continents and oceans (excluding Jambūdvīpa).

(v) Vyākhyā prajnapti (Enunciation of Explanations) has 84,36,000 padas. It deals with the liberatable, non-liberatable, gaplessly liberated and successively liberated living beings and the like

The second variety of Dṛṣṭivāda is called 'Sūtra' (Scriptures on Doctrines) which describes the presentation and refutations of 363 wrong doctrines. It has 88 lac padas.

In the Prathamānuyoga (Biographies), there is the description of the biographies of 63 great personages (Śalākā puruṣās) It contains 5000 padas. The fourth variety of Dṛṣṭivāda is Pūrva (Pre-canonical Texts) There are fourteen Pūrvas containing 95,50,00,005 padas. Their description is given below :

(i) Utpāda Pūrva (Pre-canon on Origination-triad) has one crore padas and it describes the origination, decay and permanence of each of the reality

(ii) Agrāyaṇīya Pūrva (Pre-canon on Top Doctrines) has ninety six lac padas and it deals with 700 good and bad standpoints (nayas) and five extensive existents etc.

(iii) Vīrya Pravāda (Discourses on Potency or Energy) has 70 lac padas and it deals with the potency of the self, others and qualities etc

(iv) Asti-nāsti-Pravāda (Discourses on Relativism) has 60 lac padas It deals with the seven fold predications under the septadic doctrine (Saptabhangī)

(v) Jnāna Pravāda (Discourses on Knowledge) contains 99,99,999 (one crore less by one) padas. It deals with all kinds of knowledge.

(vi) Satya Pravāda (Discourses on Truth) has 1,00,00,006 padas. It deals with the pronunciation of words, ten kinds of truth and non-truth, linguistics and language etc.

(vii) Ātma Pravāda (Discourses on the Soul) has 26 crore padas. It deals with the soul in all its aspects

(viii) Karma Pravāda (Discourses on Karma) has 1 crore 80 lac padas. It describes Karmology in all its aspects.

(ix) Pratyākhyāna Pravāda (Discourses on Renunciation) has 84 lac padas. It deals with various types of renunciation, carefulness (Samitis), self-guards (guptis) and the like with respect to substantivity, location, time and body-structure etc

(x) Vidyānuvāda (Discourses on Learnings) has 1 crore 10 lac padas. It deals with 700 small learnings like Angustha senā etc., 500 great learnings like Rohinī etc. and Mantra-tantrā etc.

(xi) Kalyāṇavāda (Discourses on Welfare) has 26 crore padas It deals with the five

auspicious events related with the Tīrthankaras and sixteen-fold reflective practices or factors etc. for Tīrthankaraship.

(xii) Prāṇāvāya (Science of Vitalities and Health) has 13 crore padas. It deals with the eight-fold science of Ayurveda and related subjects.

(xiii) Kriyā viśāla (Science of Arts and Crafts) has nine crore padas. It deals with 72 arts of men like museology, meterology etc. and 64 arts of women and other subjects

(xiv) Triloka-bindu-sāra (Essence of the Universe and its Top) has 12 crores 57 lacs padas. It deals with the nature of the universe, abode of the liberated and thirty six special activities (Parikarmas) etc.

All these fourteen pre-canons have 10, 14, 8, 18, 12, 16, 20, 30, 15, 10, 10, 10, 10 and 12 sections (Vastus) in order In other words, there are 195 sections in all the pre-canons. Each of the sections has 20 prābhṛtas (chapters) Thus, there are 3,900 chapters in all the fourteen pre-canons

The fifth variety of Dṛṣtivāda is named as Cūlika (Appendices) It has five varieties as below .

(i) Jalagatā (Water-related Hocuspocus) It describes incantations and rituals related with movement in water and stopping of water flow etc

(ii) Sthalagatā (Land-related Hocuspocus) . It describes incantations and rituals related with entry into mountains like Meru and six principal mountains (Kulacāla) and quick movement on land etc

(iii) Mayāgatā It describes incantations and rituals related with jugglery and trickery

(iv) Ākāśagatā It describes incantations and rituals related with space-movement etc

(v) Rūpagatā (Shape-related Hocuspocus) It describes the incantations and rituals related with different types of personation like lion, tiger etc

All these five appendices have a total number of padas as equal to 10,49,46,000 On addition of all these padas of the above texts, they turn out to be 1,12,83,58,005 as stated earlier.

After describing the twelve limbs of primarys scriptures (Angas), the secondary scriptures

(Angabāhyas) are being described :

(i) Sāmāyika (Equanimity Practice) . It describes the development of dispassionation and equalitarian nature and the practices leading towards this goal.

(ii) Caturvinśati-stava (Hymns of Twenty four) : It describes the hymns of the twenty four Tīrthankaras and process of ritualisation of offering hymns

(iii) Vandanā (Veneration) : It is a text describing the veneration or offering of respect to the five-kinds of Supreme souls (Paramesthis).

(iv) Pratikramaṇa (Penitential Retreat) : It is a miscellaneous text describing the process of undertaking daily, fortnightly and monthly etc. penitential retreat and its recital

(v) Vainayika (Reverence) : This text describes in detail the various kinds of reverences of faith, conation, head-saints and their formal observance (Upacāra).

(vi) Kṛtikarma (Reverential conduct) : This text describes the regular reverential and venerational duties for the saints and votaries while offering veneration to the Jinas, Liberated, Head-saints and Preceptors

(vii) Daśa Vaikālika (Decad of Untimed study) · This text describes the details of edible materials and the various steps of food-intake process for the saints through ten chapters named as Drava, Puspita etc.

(viii) Uttarādhyayana · This text describes the methods of bearing the inflictions and afflictions

(ix) Kalpa-vyavahāra (Text on Monastic Offences and Expiations) : This text deals with the expiations etc. to be awarded for violating monastic conduct in various forms.

(x) Kalpā-kalpa (Permissible and Prohibited Conduct) : This text describes the proper and non-proper conduct of saints and votaries

(xi) Mahā-kalpya (Great Times for Permissibles) : This text describes the proper period of initiation, education, group-protection and holy death etc.

(xii) Pundarīka : This text describes the austerities etc which lead to take birth as mansional etc. celestials.

(xiii) Mahā-pundarika : This text describes the austerities etc. which may lead to birth as goodesses among the mansional etc. celestials

(xiv) Niṣiddhikā (Prohibitory Disciplines) : This text describes about the awards of expiations for major or minor (spiritual) offences according to the body-structure and physical strength etc

Thus, the description of Primary and Secondary canonical scriptures is completed.

Organ of Knowledge of Direct Perception (Pratyakṣa Pramāṇa)

The organ of knowledge of Direct perception is the immediate-cum-lucid knowledge It has two varieties · (1) partial direct perception and (2) total direct perception The partial direct perception has two varieties . (i) clairvoyance or limiting knowledge, and (ii) mind-reading knowledge In contrast, the total direct perception has only one variety of absolute knowledge or omniscience

Clairvoyance : It is the knowledge of tangible entities situated in the limit with respect to substantivity, location, time and mode It has three varieties · (i) Partial Clairvoyance (Deśāvadhi), (ii) Supreme Clairvoyance (Paramāvadhi), and (iii) Total Clairvoyance (Sarvāvadhi). The partial clairvoyance is possessed by deities and infernals and is birth-based. The clairvoyance occuring due to karmic destruction-cum-subsidence is possessed by human and sub-human beings This is attribute-based This kind of clairvoyance may also be possessed by the non-restrained right-faithed and partially restrained beings The supreme and total types of clairvoyance is possessed by the ascetics who are ultimate-bodied and liberating in the present birth

Mind-reading Knowledge : The mind-reading knowledge is the knowledge occurring due to the desetruction-cum-subsidence of mind-reading knowledge-obscuring and potency-obstructing karmas. This knowledge cognises the mentally thought entities within the area of Manusottara mountain (beyond which the human beings can not go) It has two varieties (i) Simple (Ṛjumati) and (ii) Complex (Vipulamati).

The knowledge cognising the entities of simple mind, speech and body is the simple mind-reading In contrast, the complex mind-reading cognises the entities in the complex mind, speech and body The simple mind-reading can get away with However, the complex mind-reading does not get away It occurs in the ultimate-bodied living beings only.

In general, the mind-reading knowledge is possessed only by the restrained saint who has accomplished at least one prodigy and who has a higher stage of conduct

Absolute knowledge or Omniscience : The omniscience cognises all the entities of the world occurring in all the three times simultaneously. The omniscience is like a mirror in which all the occupied and unoccupied universe is simultaneously reflected.

Alternative Varieties of Organs of Knowledge : In logical texts, there is some difference with respect to the varieties of organs of knowledge. There are two kinds of organs of knowledge . (1) Direct perception (Pratyakṣa) and (2) Indirect perception (Paroksa).

Kinds of Direct Perception : The direct perception has two varieties : (1) Conventional sense-based direct perception (Sāmvyāvahārika), and (2) Non-sensory direct perception (Pāramārthika). The sensory knowledge arising through the instrumentality of senses and mind is the conventional direct perceptions. It is observed in worldly ways and people say, "I have seen by my eye, heard clearly by my ear' etc. This is the expression of perceptibilities Hence, this type of sensory perception is called conventional direct perception, However, in reality, this type of knowledge is indirect only as it requires the assistance of senses and mind. Therefore, it is indirect due to dependence on other factors. This sensory knowledge has been stated to be of 336 kinds as pointed out earlier.

The soul-based non-sensory or transcendental perception has two varieties : (1) Deficient (Vikala) and (2) Total (Sakala). The knowledges of clairvoyance and mind-reading are deficient direct knowledges while the omniscience is the total direct knowledge.

Kinds of Indirect Perception : The organ of knowledge of indirect perception has five varieties . (1) Memory or recollection (Smriti), (2) Recognition (Pratyabhijnāna), (3) Inductive reasoning (Tarka), (4) Inference (Anumāna), and (5) Scriptural testimony (Āgama).

(1) Recollection (Smṛiti) : The recollection is the knowledge in the form of pronoun, 'that' For example-'that is Devadatta'

(2) Recognition (Pratyabhijnāna): The recognition is the knowledge which is a combined or collective form of direct perception and recollection. It is exemplified by, 'This is the same', 'it is not like that' etc. It has got four varieties : (i) Same (Ekatva), (ii) Similar (Sādrṣya), (iii) Dis-similar (Vilakṣaṇa) and (iv) Different (Pratiyogī) or rival (i.e. this is different from that)

(3) Inductive Reasoning (Tarka) : The knowledge of universal concomitance conditioned by observation and non-observation is known as inductive reasoning. The universal concommittance is the fact that the probandum could be there on a definite probans and it may not be there in its absence. For example, there is definiteness of smoke in the presence of fire and it is not there in the absence of fire.

(4) Inference (Anumāna) : It is the knowledge of the probandum (Sādhya, Pakṣa Thesis) on the strength of probans (reason, sādhana, hetu). The probans is defined as that which has a concommitant relationship with the probandum. The probandum is defined as that entity which is intended to be proved, unproved before and incapable of being contradicted. The probandum or thesis is the statement of the substantive and the attribute

The Jaina scholars have admitted only two main factors of inference - Thesis or probandum and reason or probans. They have also admitted five factors for the benefit of the dull disciples. They are thesis (pratijnā), reason (hetu), illustration (dṛṣṭānta), application (upanaya) and deduction or conclusion (Nigamana) [11]

(5) Scriptures or Verbal Testimony (Āgama) : The knowledge of entities through the words of the attained ones is known as verbal testimony or scriptures. For example, 'There is Meru mountain etc.' In scriptural texts (Siddhānta Granthas), the vocable knowledge has been admitted as indirect organ of knowledge. While in the logic texts (Nyāya Granthas) also, the same has been admitted as verbal testimony or scriptures i.e. Āgama Pramāna

Thus, we have described the topic on organs of knowledge based on scriptural and logic texts.

Description of the Standpoints (Nayas)

The standpoints are defined as the devices to learn the characteristics of the object in part which has been known in full through the organs of knowledge [12]

Nine kinds of Standpoint[13] : There are nine kinds of standpoint

(1) Substantive (Dravyārthika)

(2) Modal (Paryāyārthika)

(3) Figurative (Naigama)

(4) Collective standpoint (Sangraha)

(5) Practical or Empirical standpoint (Vyavahāra)

(6) Straightforward standpoint (Rjusūtra)

(7) Verbal standpoint (Śabda)

(8) Conventional standpoint (Samabhirūdha)

(9) Actualistic standpoint (Evambhūta)

(1) The substantive standpoint : It deals with the substance (in general) only. It has ten varieties as below :

(i) The pure substantive standpoint : It is devoid of karmic attachment. For example, 'the worldly beings (souls) are pure like the liberated ones.'

(ii) The existence-grasping (Sattā grāhaka) pure substantive standpoint : It can be exemplified by the point, 'the living being (soul) is permanent.'

(iii) Non-differential-concept-related (Bheda kalpanā Nirpekṣa) pure substantive standpoint : It can be exemplified by the statement, 'the reality (dravya) is non-different from its attributes and modes as it is in that form only.'

(iv) Karmic-attachment-related (Karmopādhi Sāpekṣa) impure substantive standpoint : It can be exemplified by the statement, 'the soul is in the form of volitions like anger etc. because of karmic fruitions.'

(v) Origination-cum-decay-related (Utpāda-Vyaya Sāpekṣa) impure substantive standpoint : It can be exemplified by the statement, 'the reality (dravya) has origination, decay and permanence at the same time.'

(vi) Differentiation-concept-related (Bheda Kalpanā Sāpekṣa) impure subsantive standpoint : It can be exemplified by the statement, 'the knowledge and conation are the attributes of the soul.'

(vii) Affirmational (Anvaya) substantive standpoint : It can be exemplified by the statement of the fact, 'the reality (dravya) has a nature of attributes and modes.'

(viii) Self-based Tetrad-grasping (Sva-Catuṣtaya-grāhaka) substantive standpoint : It can be exemplified by the statement, 'the reality (dravya) is in existence with respect to its own substantivity, location, time and mode.'

(ix) Alien-based Tetrad-grasping (Para-Catuṣtaya-grāhaka) substantive standpoint : It can be exemplified by the statement of the fact, 'the reality is in the form of non-existence with respect to alien substantivity, location, time and mode.'

(x) Alien-volition-grasping (Parabhāva Grāhaka) substantive standpoint : It can be illustrated by the statement, 'the soul is in the form of knowledge.'

(2) The Modal Standpoint : It deals with and grasps the modes (paryāyas) of the

substances. It has six varieties :

(i) Eternal-cum-permanent (Anādi Nitya) modal standpoint : For example, "mattergic modes of Meru mountain etc. are eternal."

(ii) Beginningful-cum-permanent (Sādi Nitya) modal standpoint : It can be illustrated by the statement, 'the mode of the liberated one is permanent.'

(iii) Origination-cum-decay-grasping (Utpāda-Vyaya Grāhaka) modal standpoint : It can be illustrated by the statement, 'the modes are destroyed every moment.'

(iv) Existence-related (Sattā Sāpekṣa) modal standpoint : It can be illustrated by the statement, 'the modes have origination, decay and permanence at the same time.'

(v) Pure modal standpoint irrespective of Alien-attachment (Para Upādhi Nirpekṣa): It can be illustrated by the statement, 'the mode of worldly being is pure like the liberated Lord.'

(vi) Karmic-attachment-related (Karmopādhi Sāpekṣa) impure modal standpoint : It can be illustrated by the statement, 'the worldly beings have birth and death.'

(3) Figurative Standpoint (Naigama Naya) : This standpoint understands the substance merely by the intention (Sankalpa) or purpose of activities. It has three varieties : (i) Past, (ii) Present and (iii) Future.

(i) The Past figurative standpoint is that where the present is installed in the past. For example, 'the Venerable Mahavīra has attained salvation today on the day of Dīpāwalī.'

(ii) The Future figurative standpoint is that where the future is installed in the present. Stating - 'the Enlightened Venerable as the liberated one' - is the example of this standpoint.

(iii) The Present figurative standpoint is that where even the commenced act is described as completed. It is the installation of present into the present. It can be exemplified by stating 'rice is being cooked' while only the fire is being burnt in the kitchen.

(4) Collective Standpoint : It is that which comprehends the entities in a collective way (as a group or class). It has two varieties : (i) General, and (ii) Special.

(i) General collective standpoint : It can be illustrated by the statement like, 'all the entities are similar and mutually consistent with respect to the reality-ness (dravyatva).

(ii) Special collective standpoint : It can be illustrated by the statement like, 'all the living beings are similar and mutually consistent with respect to living-ness (jīvatva)'

(5) Empirical Standpoint : It is defined as to know the reality (dravya) comprehended by the collective standpoint by divisions in accordance with the rule. It has also two varieties : (i) General, and (ii) Special.

(i) General empirical standpoint : It is to differentiate the entities grasped by the general collective standpoint. For example, 'the reality has two varieties : (a) Living, and (b) Non-living.'

(ii) Special empirical standpoint : It is to differentiate the entities grasped by the special collective standpoint. It can be illustrated as the living being has two varieties : (a) Worldly being, and (b) Liberated being.

(6) Straightforward Standpoint : It is the standpoint which takes into account (or grasps) the straight or present conditions only. It has also two varieties . (i) Fine (Sūksma), and (ii) Gross (sthūla).

(i) Fine : The fine straightforward standpoint takes into account the mode (Paryāya) lasting for a Samaya (moment only)

(ii) Gross : The gross straightforward standpoint takes into account the human modes etc lasting for their full life-span

(7) Verbal Standpoint : It is to grasp or learn about an entity through words after removing anomalies due to gender, number, case etc. For example, to grasp the meaning of the words like 'Dāra' (masculine gender), 'Bhāryā' (feminine gender), and 'Kalatra' (Neuter gender) in terms of woman despite having their different genders. They are taken as synonyms

(8) Conventional Standpoint : It is the standpoint which grasps the conventional or popular meaning of the word despite several meanings for it. For example, the word 'go' (in Sanskṛta) has several meanings like earth, speech, rays, cow etc. Depite this, this standpoint accepts the meaning of 'cow' only from the word 'go'

(9) Actualistic Standpoint : It is the standpoint which ascertains an object in its present state or action based on its etymology For example, to call a 'go' (cow) as cow when it is going (go...to move) or moving only, as per its etymology.

Thus, we have 28 standpoints as below :

(1)	Substantive standpoints	10
(2)	Modal standpoints	06
(3)	Figurative standpoints	03
(4)	Collective, Empirical and Straightforward standpoints (2 each)	06
(7-9)	Verbal, Conventional and Actualistic standpoints (1 each)	03
		28

This is the brief description of standpoints. In fact, there are as many standpoints as there are statements through words. This description of standpoints is based on 'Ālāpa Paddhati' and is somewhat more detailed than Tattvārtha-Sūtra or other earlier texts.

Sub-ordinate Standpoints (Upa-nayas)

The subordinate standpoints are the various offshoots of the main standpoints The prefix 'upa' in the term 'upanaya' means nearness, proximity or similarity Thus, subordinate standpoints are nearly or similar to the main standpoints. There are three varieties of these standpoints :

(1) Self-evident empirical standpoint (Sad-bhūta Vyavahāra naya)

(2) Non- Self-evident empirical standpoint (A-sad-bhūta Vyavahāra naya)

(3) Formalised Non-Self-evident empirical standpoint (Upacarita A-sad-bhūta Vyavahāra naya)

(1) The Self-evident empirical standpoint has two varieties :

(i) Pure Self-evident empirical standpoint : It recognises and takes into account the difference between the pure quality and the qualified (guna-gunī) and the pure mode and the moded (Paryāya-paryāyī). For example, the omniscience and omniconation etc are the qualities of the liberated ones while the liberatedness etc. are their modes.

(ii) Impure Self-evident empirical standpoint : It recognises and takes into account the difference between the impure quality and the qualified and impure modes and the moded ones.

For example, the sensory knowledge etc. are the qualities of the worldly beings and their being human etc. are their modes.

(2) The non-self-evident empirical standpoint has three varieties :

(i) Own-class-based (Svajāti) non-self-evident empirical standpoint : It can be exemplified as the ultimate atoms (Paramāṇu) are multi-pointed (Bahupradeśī).

(ii) Alien-class-based (Vijāti) non-self-evident empirical standpoint : It can be exemplified as the sensory knowledge is mattergic (Mūrtika) as it has been originated due to the destruction-cum-subsidence of the sensory knowledge obscuring karma.

(iii) Own and alien class-based non-self-evident empirical standpoint : It can be exemplified as both-the knowable living being and knowable non-living entity have knowledge as all kinds of entities are the objects of knowledge

(3) The formalised non-self-evident empirical standpoint has also three varieties :

(i) Own-class-based (Svajāti) formalised non-self-evident empirical standpoint : It can be exemplified by statements like "the wife, son, father etc are mine"

(ii) Alien-class-based (Vijātiya) formalised non-self-evident empirical standpoint : It can be exemplified by the statements like "the house and clothes etc. are mine".

(iii) Own and alien class-based formalised non-self-evident empirical standpoint : It can be illustrated by the statements like "the country, kingdom and fort etc. are mine".

Thus, eight sub-ordinate standpoints have been admitted as below :

(1)	Varieties of self-evident subordinate standpoint.	02
(2)	Varieties of non-self-evident subordinate standpoint	03
(3)	Varieties of formalised non-self-evident sub-ordinate standpoint.	03
		08

Description of Standpoints on the Basis of Spiritualism

In spiritual language, there are two kinds of standpoints : (1) Ideal (niścaya) and,

(2) Practical or Empirical (Vyavahāra). The **Ideal Standpoint** ascertains the entities with non-differential point of view. In other words, the non-differentiation (Abheda) is its subject. In contrast, the **Practical or Empirical Standpoint** ascertains the entities with differential point of view In other words, differentiation (Bheda) is its subject

There are two kinds of **ideal standpoint** : (1) Pure or Undefiled (Śuddha) Ideal Standpoint and (2) Impure or Defiled (Aśuddha) Ideal Standpoint The **Pure Ideal Standpoint** deals with subjects with reference to non-differentiation between the quality (Guṇa) and the qualified (Guṇī) devoid of karmic attachment. For example, the qualities of omniscience etc. only are the (ideal) living being In contrast, the **Impure Ideal Standpoint** deals with the subjects with reference to karmic attachment For example, the living being is in the form of sensory knowledge etc.

The **Empirical Standpoint** also has two varieties (1) Self-evident (Sad-bhūta) empirical standpoint, and (2) Non-self-evident (A-sad-bhūta) empirical standpoint The **Self-evident Empirical Standpoint** deals with any entity in terms of differentiation. It has two varieties: (a) Formalised (Upacarita) self-evident empircal standpoint, and (b) Non-formalised (Anupacarita) or natural self-evident standpoint The **Formalised Self-evident Empirical Standpoint** ascertains the quality and the qualified with karmic attachment with respect to differentiation For example, the qualities of sensory knowledge etc belong to the living being. The **Non-formalised Self-evident Empirical Standpoint** ascertains the difference between the karmically detached qualified and qualities For example, the qualities of omniscience etc belong to the living being (2) The **Non-self-evident Empirical Standpoint** deals with varied entities in relation with each other It has also two varieties : (a) **Formalised non-self-evident Empirical Standpoint**, and (b) **Non-formalised non-self-evident empirical standpoint** The **Formalised Non-self-evident Empirical Standpoint** takes into account the non-related entity in terms of the related one For example, the riches of Devadatta The **Non-formalised Non-self-evident Empirical Standpoint** takes into account the related entities in terms of the related ones For example, the body of the living being and so on.

The description of ideal and empirical standpoint is also found in an alternative way as per 'Śāstra-sāra-samuccaya' p 351 The pure ideal standpoint describes the pure part of the entity For example, the living being lives all the times due to its vitality of consciousness The empirical standpoint describes the varied or mixed form of the entities For example, "the living being lives due to the ten vitalities of 5 senses, 3 strengths, respiration and life-span"

All the above standpoints are in the form of partial (valid) knowledge They are true only when they are referred with respect to other standpoints. If they are non-relativistically described, they will be false. It is said,[14]

"The standpoints which are mutually irrespective of each other, are false If they are relativistic of each other, they are right or good standpoints. It is only the right standpoints which lead to real knowledge about the entities."

For example, the substantive standpoint states the living being as permanent while the modal standpoint states it to be non-permanent. If these two standpoints are not relative with each other, the above statements will be false. In fact, substantively, the living being is permanent only as the reality is never destroyed at any time. The same living being is non-permanent modally, as one observes the loss of the modes of human beings etc. and origination (birth) of the modes of celestials etc. Hence, it is proved that the living being is permanent in some respects and non-permanent in some respects.

Substantiation of the Doctrine of Relativism (Doctrine of Qualified Assertions, Syādvāda) : Septadic Predication (Sapta-bhangī)

The Sanskṛta term 'Syāt' is an indeclinable word It implies complete devoidance of absolutism and, hence, it means 'in some respects', or 'on some account' etc For example, the living being is permanent in some respects and non-permanent in some respects etc The doctrine indicates that it anticipates the seven-fold predications (Saptabhanga) and standpoints (Nayas). It is the determinant of the acceptable and non-acceptable [15]

Elaboration of the Septadic Predicationism

The septadic predication is defined as the consistent (with respect to organs of knowledge), affirmative and negative options about any entity under enquiry The seven-fold predications are

(1) Syāt-asti Jīvah : The living being exists (with respect to the living being)

(2) Syāt nāsti Jīvah : The living being does not exist (with respect to the non-living entity).

(3) Syāt asti-nāsti Jīvah : The living being exists in some respects and does not exist in some respect (with respect to dual aspect).

(4) Syāt Avaktavyo Jīvah : The living being is indescribable / inexpressible.

(5) Syāt asti-avaktavyo Jīvah : The living being is and is indescribable / inexpressible.

(6) Syāt-nāsti-avaktavyo Jīvah : The living being does not exist and it is indescribable/ inexpressible.

(7) Syāt-asti-nāsti-avaktavyo Jīvah : The living exists, does not exist and is indescribable/ inexpressible.

The living being is **'in the form of existence'** only with respect to its own substantivity, location, time and mode. The living being **does not exist** with respect to the alien tetrad of substantivity, location, time and mode. The living entity is **'in the form of existent and non-existent'** with respect to its own and alien tetrad. With respect to simultaneous application of own and alien tetrad, the living being is **indescribable**. The living being is existent as well as indescribable with respect to own tetrad and (linguistic) inability to tell both the qualities simultaneously Similarly, the living being is **non-existent as well as indescribable** with respect to alien tetrad and (linguistic) inability to tell both the qualities simultaneously. The living being is **existent and non-existent and is indescribable** with respect to own and alien tetrad and (linguistic) inability to tell both the qualities simultaneously.

In this theory, the first predicate or option has the prominence of is-ness or existence Hence, the rest of the six predicates are secondary. Similarly, the second predicate has prominence of non-existence. Hence, the rest of the six ones will be secondary Similar elaborations may be understood in case of other predicates.

Q. Why there are only seven predicates ?

A The disciples have only seven types of questions

Q Why the disciplies have only seven types of questions ?

A It is because the aphorism contains the term 'Prasna-vasādeva' (due to questions by the disciple).

Q Why there are only seven questions about an entity ?

A It is because there are only seven kinds of inquisitiveness.

Q. Why is it that there are only seven kinds of inquisitiveness ?

A It is because there are only seven kinds of attribute of an entity under question (or doubt).

This practice of seven-fold predication is not devoid of objectivity as it is due to these seven-fold predications only that one learns accurately about the entity and, later, one has the propensity for acquiring it. That is why, the noted Jaina logician Akalanka deva has termed this

seven-fold predicationism as 'Syād-vādā-mṛta-garbhiṇī' or the producer of nectar.

Q. It is not possible to have two contradictory qualities like hot and cold touches in an entity Whatever is eternal, can not be non-eternal. This will, otherwise, lead to chaos.

A. This is not so. The statements are made aspectwise. The time the living being is eternal substantively, it is also non-eternal modally at the same time. If the living being is not eternal, how it can have rebirth ? And if the living being is not non-eternal, how it can have the destruction of human mode and origination of celestial mode ? All the believers in Sacred traditions or God admit the rebirth of the living being and destruction-cum-origination of different modes of existence Thus, many contradictory attributes / properties can exist in the same entity with relativistic style. There is no real contradiction here. For example, an individual has two opposing attributes in the form of friend and a foe simultaneously He is enemy of someone while he may be friend of someone at the same time.

Q If the multiple predication principle is applied to the principle itself, the second predicate will turn out to be absolute and further, there will be flaw of infinite regression in the process.

A The multiple predication principle has also the aspectwise descriptions with respect to the organs of knowledge and standpoints Further, there are multi-pronged options even in absolutism

Both-the absolutism and non-absolutism have two varieties each (1) right, and (2) wrong. Thus, we have,

(a) wrong absolutism, right absolutism, and

(b) Right non-absolutism, wrong non-absolutism [10]

Right Absolutism : The right absolutism takes into account a part (or an aspect) of an entity detailed by the organ of knowledge with respect to a standpoint coupled with reasoning For example, the living being is pure with respect to the ideal standpoint. Alternatively, the living being is impure (defiled) with respect to empirical (real) standpoint. Both the statements are correct and they represent right standpoints

Wrong Absolutism : The wrong absolutism takes into account only one of the aspects of an entity while discarding all other aspects of it. For example, an entity is totally momentary only or it is totally eternal only. This is a wrong absolutism.

Right Non-absolutism : The right non-absolutism takes into account the many mutually opposing attributes of an entity consistent with proper reasoning and scriptures For example, the living being has many attributes

Wrong Non-absolutism : This wrong non-absolutism means conceptualisation of many attributes of an entity as wrong by assuming the nature of the entity as void devoid of its existential and non-existential characteristics In other words, the wrong non-absolutism is the past time of speech devoid of any meanings.

Out of these four, the right absolutism is called 'standpoint' (Naya) and the right non-absolutism is called 'Valid organ of knowledge' (Pramāṇa) If the non-absolutism is assumed as multiple predication only and the absolutism is completely anulled, there will be loss of non-absolutism in the absence of right absolutism like the absence of tree in the absence of its parts like branches, roots, shoots etc. Similarly, if only the absolutism is assumed, there will be the loss of other concomitant attributes of the entity and the entity itself will be negated It is said in Svayambhū Stotra,

अनेकातोऽप्यनेकांत प्रमाणनयसाधन ।
अनेकात प्रमाणात्ते, तदेकातोर्पितान्नयात् ।।[17]

It means that the multiple predicationism is also a form of non-absolutism as it is proved by the organs of knowledge and standpoints. The non-absolutism is in the form of non-absolute with respect to the organs of knowledge and it is in the form of absolute with respect to the intended standpoint.

In the disciplinary teachings of the Enlightened Jinas, there are three entities mutually consistent with each other

नयसत्त्वर्तव सर्वे गव्यन्ये चाप्यसगता ।
श्रियस्ते त्वयुवन् सर्वे दिव्यर्द्धया चावसभृता ।।[18]

"O. Lord, the three entities - standpoints, living beings and seasons are mutually consistent with each other despite their inconsistencies. They have become consistent due to your supreme power Many other deeds were also accomplished due to many of your divine prodigies"

In other words, the verse indicates that though the standpoints of idealism and realism, substantivity and modality etc. seem to be contradictory with each other but because of the precept of aspectism, in some respects or relativism, they are anticipatory of each other and,

hence, become mutually non-contradictory. This is the glory of your commandments not found anywhere else. The in-born enemies like mongoose and serpent, lion and deer and other beings become affectionate towards each other leaving their innate enmity in your holy assembly. Just as the six seasons of the year are mutually contradictory and never occur simultaneously, still whenever the Jinas meditate or hold their holy assembly, the flowers and fruits of all the six seasons grow there simultneously. May the Jaina discipline (of this type) always be alive and victorious.

Nikṣepas (Positings, Installations)

The concept of Niksepas (positings) has been admitted to know rightly about the entities like the living beings etc. There are four kinds of positings (1) Name, (2) Representation, (3) Substance, and (4) Mode. The Namal positing (Nāma) is to give a name to an entity or person irrespective of his class or attributes etc. For example, naming a person as Mahāvira (Great hero).

The representational positing (Sthāpanā) is defined as installation of an entity into the images made up of wood, stone, painting and dice etc. assuming 'this is that' (man or animal etc.). It has two varieties with respect to the venerability or otherwise of the image. For example, installation of the Lord Chandraprabha in the stone image is the Venerable form of similar representation (Tadākāra Sthāpanā). The other type of representation may be non-venerable and dis-similar-form of representation.

The substantive positing (Dravya) is defined as that entity which did attain the qualities or which will attain them or will be attained by them. The modal positing (Bhāva) is characterised by grasping the entity in its current state of existence or condition.

The Distinctive Characteristics of the Living Being (Sva-tattva/Self-based that-ness)

There are five distinctive volitions or dispositions of the living beings (which are not found in any other reality). They are called self-based characteristics (Svatattva). They are :

(1) Subsidential volition (Aupaśamika)

(2) Purified Voliton related with karmic destruction (Kṣāyika)

(3) Destruction-cum-subsidential or mixed volition (Ksāyopasamika or Misra)

(4) Fruitional volition (Audayika) and

(5) Inherent volition (Pārināmika)

(1) Subsidential Volition (Aupaśamika) : The volitions of the living being arising out of the subsidence of karmas are called subsidential volitions. They have two varieties . (a) Subsidential righteousness, and (b) Subsidential conduct.

(a) Subsidential Righteousness : With respect to the beginninglessly wrong-faithed living being, subsidential righteousness is developed due to the subsidence of five karmic species of (1) wrongness and (2-5) four infinite-bonding passions of anger, pride, deceit and greed With respect to beginningful wrong-faithed living being, this kind of righteousness is developed due to the subsidence of seven karmic species of (1) wrongness, (2) right-cum-wrongness, (3) righteousness and (4-7) four infinite-bonding passions of anger, pride, deceit and greed.

(b) Subsidential Conduct : The subsidential conduct is developed due to the subsidence of 21 species of conduct-deluding karma (9 quasi-passions and three tetrad of passions excluding the tetrad of infinite-bonding passions) It occurs in the eleventh spiritual stage

(2) Purified (Destructional) Volition (Kṣāyika) : The Purified (destructional) volitions are defined as those pure dispositions which arise out of the total destruction of all karmas There are nine kinds of such volitions

(1-5) Destructional knowledge, Conation, Donation, Righteousness and Conduct

(6) Destructional gains, (7) Single-enjoyment,

(8) Multiple-enjoyment (9) Potency,

The above types of knowledge and conation develop due to the destruction of knowledge-obscuring and conation-obscuring karmas The five volitions from gains to potency are developed due to the destruction of the five varieties of the obstructive karma The righteousness and conduct develop due to the destruction of faith-deluding and conduct-deluding karmas

(3) Destruction-cum-subsidential Volition (Kṣāyopaśamika or Miśra) : The destruction-cum-subsidential volitions are those volitions which arise or develop due to

(i) Non-fruitional destruction (Udayābhāvī ksaya) of all-destroying supervariforms (Spardhakas)

(ii) Existential Subsidence (Sadavasthārūpa Upaśama) of other all-destroying supervariforms of karmas and

(iii) Fruition of partially-destroying supervariforms of karmas

There are eighteen kinds of these mixed volitions :

(1-4) Four right knowledges : Sensory, Vocable, Clairvoyance and Mind-reading.

(5-7) Three wrong knowledges : Sensory ne-science, Vocable ne-science and Clairvoyance ne-science.

(8-10) Three conations . Ocular, non-ocular and clairvoyant conations.

(11-15) Five super-attainments (Labdhis) : destruction-cum-subsidential donations, gains, single-enjoyment, multiple enjoyment and potency

(16-18) Righteousness, Conduct and restraint-cum-non-restraint

Out of these, the first seven arise due to the destruction-cum-subsidence of knowledge-obscuring karma The following three conations arise due to the destruction-cum-subsidence of conation-obscuring karmas The succeeding five ones arise due to the destruction-cum-subsidence of obstructing karma The last three kinds arise due to the destruction-cum-subsidence of faith-deluding and conduct-deluding (of partial and total renunciation-obscuring passions) karmas respectively

(4) Fruitional Volitions (Audayika) : These are the volitions which arise due to the fruition of karmas. There are twenty one kinds of these volitions

(1-4) Four destinities : human, subhuman, infernal and celestial

(5-8) Four passions : anger, pride, deceit and greed

(9-11) Three libidos : Masculine, feminine and neuter.

(12-17) Six Aureoles : Black, blue, grey, yellow, red and white.

(18-21) Wrongness, Ne-science, non-restraint and non-liberation

Out of these volitions, some arise due to the fruition of physique-making karma, (1-4) some arise due to the fruition of deluding karma, (5-11) some arise due to the fruition of knowledge-obscuring karma and some arise due to the fruition of karmas in general

(5) Inherent Volitions (Pāriṇāmika) : The volitions of the living beings which are natural and independent of karmas are called inherent volitions. There are three kinds of inherent volitions

(1) Livingness or Consciousness (Jīvatva)

(2) Liberatability (Bhavyatva)

(3) Non-liberatability (A-bhavyatva)

The livingness is the conscious nature of the living being The capacity for liberation is called liberatability The non-capacity for liberation is called non-liberatability.

Definition of the Living Being (Jiva : Soul)

The living being is characterised by the consciousness (Upayoga) It means the living being having the above five types of volitions is characterised by Upayoga. There are twelve kinds of consciousness .

(1) 5 Right Knowledges : Sensory, Vocable, Clairvoyance, Mind-reading & Omniscience

(2) 3 Ne-Sciences : Wrong sensory, Vocable and Clairvoyant Knowledges

(3) 4 Conations : Ocular, Non-ocular, Clairvoyance and Absolute conation

Review of Philosophical Systems (Darśana-Samīkṣā)

The darsana sastra (Philosophy) is defined as the intellectual medium through which the thatness of entities is ascertained It is stated also

दृश्यते निर्णीयते वस्तुतत्त्वमनेनेति दर्शन

On this basis, the philosophy is logical examination and consideration which may lead to ascertain the accurate nature of realities or entities For example, there are certain questions like:

(a) Whether the world is eternal ?

(b) Whether there is creator of the world ?

(c) What is the nature of Soul ?

(d) Does the soul have the rebirth ?

(e) Does the God exist ?

The objective of philosophy is to answer these questions in a proper way.

Two Divisions of Philosophy

There are two divisions of philosophy : (a) Indian Philosophy and (b) Western Philosophy The Indian philosophy has also two systems : (a) Vedic philosophy, and (2) Non-Vedic philosophy The Vedic philosophies include six philosophies like Sānkhya, Vedānta, Mīmānsā, Yoga, Nyāya and Vaiśeṣika These philosophies admit Vedas as authority The Jaina, Buddha and Cārvāka philosophies are admitted as non-Vedic philosophies as they do not subscribe to the authority or validity of the Vedas

Some scholars opine that the philosophies of Nyāya, Vaiśeṣika, Sānkhya, Yoga, Mīmānsa and Vedānta are theistic philosophies while the rest three above are a-theistic ones However, this is not correct In fact the Jainas admit the existence of Soul, God and rebirth. And, therefore, they are not a-theists. They are theists only. Some systems object that the Jainas are a-theists as they do not admit the concept of creator God This is also not correct because the Jainas admit infinite number of Gods (in terms of liberated souls) despite non-admitting the monastic concept of God creating and controlling the universe. With this point of view, the Jainas are theists only

We will describe here the basic concepts of major Indian philosophical systems and, then, review them in relation with the Jaina system.

Cārvāka Philosophy

The Cārvakas postulate the tetrad of elements (Bhūtas) in terms of earth, water, fire and air. They propound that a critical combination of these four elements generates consciousness just as the scorpions etc are born in the cowdung etc This philosophy admits the body only as the soul There is no entity like soul prior to birth or after the death There is nothing like the other-world, rebirth, God, hells and heavens etc There is nothing else except what is perceptible to the senses Hence, perception (Pratyakṣa) is the only valid organ of knowledge. This philosophy does not even admit the existence of omniscient persons Hence, it is an a-theist (or non-believer) philosophy

In review of this system, the Jaina saint-scholars state a beginninglessly conscious living being takes birth as subhuman and three- sensed being due to the fruition of the physique-

making karma of genus etc. The existence of the living being and of the other world is proved by the memories of earlier births etc. Thus, when the existence of the soul is proved, other related phenomena of omniscience etc are also proved

Buddhist Philosophy

The basic dictum of Buddhist philosophy is that every thing in the world is momentary as it is in the form of existence. Lord Buddha is the founder and Venerable for the Buddhists They do not admit independent existence of the soul. However, they have admitted that the soul is only the pentadic aggregate or assembly of form (Rūpa), feeling (Vedanā), instincts (Sanjnās), latency (Sanskāra) and consciousness (Vijnāna). There are four schools of Buddhism

(1) Mādhyamikas (Doctrine of Voidness or Relative non-existence) : This school admits all the external and internal entities as void.

(2) Yogācāra (Doctrine of Non-admittance of External Objects) This school admits the non-existence or absence of external objects (and admits the existence of internal objects)

(3) Sautrāntika (Doctrine of Cognition) This school admits that the external entities are the objects of knowledge like inference etc

(4) Vaibhāṣika (Doctrine of Perceptibility of External Objects) : This school admits that the external objects are subject of sense-perception

All the four schools presume all the entities as momentary. They last for one moment or Samaya only

In review, the Jaina saint-scholars state that only the indistinct mode of an entity lasts for a moment with respect to the Rju-sūtra naya. The Buddhists have taken this point of view on absolute basis and have postulated the whole entity as momentary This view is wrong

Sānkhya Philosophy

Some of them are only spiritualist or a-theists who do not admit the concept of God In contrast, some are theists who admit God as a super-deity Both the schools of Sānkhyas admit twenty-five basic elements (Tattvas) in general.

The Prakṛti (Nature) is the equilibrated state of the three attributes of goodness (Sattva), activity (Rajas) and ignorance or inertia (Tamas) The Sānkhyas postulate that the Puruṣa

(Ātmā or Soul) is non-mattergic, conscious, eternal, omnipotent, fine and enjoyer of actions but it is inert, non-actor and devoid of qualities (Nirguna). The creation of the world occurs due to the combination of Prakṛti and Puruṣa. Some Sānkhyas admit God also as the creator of the universe

Twenty-five Elements

The Sānkhyas admit that the Prakṛti begets intelligence, intelligence begets ego-ism and egoism begets sixteen qualities or entities (like (1-5) five senses, (6) anus of men, (7) genital organ of women, (8) speech, (9) hand, (10) feet, (11) mind and (12) colour, (13) taste, (14) smell, (15) touch and (16) sound) Out of them, the five primary elements (tan-mātrās) beget the five gross elements (Maha-bhūtas) Thus, the Sānkhyas have one basic element which is transformed into Prakṛti etc 24 elements. The Puruṣa (soul) is the twenty-fifth element of Sānkhyas

The Sānkhyās postulate that the liberation is the separation or dis-union of Prakṛti (from the Puruṣa) This is acquired by the metaphysical knowledge about the science of the duet and the differentiation of Prarkti and Puruṣa

In review, the Jaina saint-scholars postulate that if the Puruṣa or soul (of Sānkhyas) is absolutely non-actor, quality-less and inert, it can not have any relationship or conjunction with the Prakṛti. There can be no order of worldly wandering and liberation of the soul in the theory of eternality There are many more such flaws in the Sānkhyan concept The Sānkhyas postulate every entity as eternal only which may be correct with the standpoint of substantivity Thus, the Sānkhyan concepts are defective due to absolutistic and obstinate nature.

The Nyāya Philosophy

The Nyāya Philosophy postulates sixteen reals (tattvas) as below :

(i) Organs of knowledge (Pramāṇa).

(ii) Objects of knowledge (Prameya)

(iii) Doubt (Sansaya)

(iv) Objective (Prayojana)

(v) Illustration (Dṛṣṭānta)

(vi) Theory (Siddhānta)

(vii) Components of logic (Avayava)

(viii) Inductive or deductive reasoning (Tarka)

(ix) Conclusion or decision (Nirṇaya)

(x) Debate (Vāda)

(xi) Prattling (Jalpa)

(xii) Wrangling (Vitaṇdā)

(xiii) Fallacies / fallacious reasons (Hetvābhāsa)

(xiv) Casuistry (Chala)

(xv) Similarity / dis-similarity (Jāti)

(xvi) Censure (Nigraha)

All of these are related with intellectualism of logical nature

The Nyāya philosophy postulates that there is an omnipresent, omniscient, knower, eternal, God of gods and ever-benevolent God (Īśvara) who is the creator and destroyer of the world. In other words, this school admits God as the creator

The Jainas counter question on the concept of God They ask why the God has created the people with suffering when He has created them If it is contended that these living beings were sinners, then, why has He created the sins as he is said to be supremely compassionate He should not have created the world of sins and sinners. The Jainas, therefore, postulate that the living beings are under karmic bondage from beginningless time and they can destroy the karmas from their own exertions On doing so, they become the Gods or the liberated ones Once accomplished, they never fall into the troubles of creation etc

Vaiśeṣika Philosophy

The Vaiśesikas postulates seven categories of substances .

(1) Realities (Dravya) (2) Attributes (Guna)

(3) Actions / motions (Kriyā) (4) Generality (Sāmānya)

(5) Particularity (Viśeṣa) (6) Inherence (Samavāya)

(7) Non-existence or Absence (Abhāva)

The reality is called the Ātmā (soul) where the knowledge exists inherently because the knowledge exists in the soul by inherence (or nature). There are two kinds of souls : (i) Individual soul (Jīvātmā), (ii) Supreme soul (Parmātmā). The supreme soul is one only However, the individual soul is different in each living body. It is pervasive and eternal

The Vaiṣeśkas admit that their categories of substances are mutually different from each other Of course, they may have the relationship of inherence.

The Vaiseskas also postulate the creator God like the Nyāya school There are minor difference between the Nyāya and Vaiṣeśkas schools. Most of their doctrines are nearly similar Sometimes, both these philosophies are designated by a joint name of 'Nyāya-Vaiśeṣika' one

The Vaiseskas define liberation as the total destruction of nine attributes of (i) intellect, (ii) happiness, (iii) suffering, (iv) desire, (v) aversion, (vi) effort, (vii) religiosity, (viii) non-religiosity and (ix) latency or impressions.

The Jaina saint-scholars have refuted almost all the concepts of the Vaiśeṣkas In fact, it is a folly to admit destruction of knowledge and bliss in the state of salvation The people make effort for them only, for these are the salvation-based effects.

Mīmānsā Philosophy

The term ' Mīmānsā' means thorough investigation (Vivecanā). This system has two schools (i) Karma- mimānsā (Karma-based investigations, Pūrva- mīmānsā) and (ii) Jnāna-mimānsā (Knowledge - based investigation, Uttara- mīmānsā). The description of undertaking of oblationary rituals (Yajnas), ceremonial rites etc are the subjects of Karma- mīmānsā In contrast, the knowledge-based investigation (Jnāna- mīmansā) deals with the living beings, the universe and the nature of God etc.

Currently, the Jnānā Mīmānsā is termed as 'Vedānta' (End-of-the-Veda or Upanisadic (sitting near the supreme soul) philosophy The aphorist founder of earlier Mīmānsā philosophy is Ācārya Jaimini. The disciples of Kumārila Bhatta are called 'Bhāttas' and the disciples of Prabhākara are called 'Prābhākaras'.

The Mīmānsākas postulate that there is no omniscient and omni-visioned individual. The

ultra-sensual entities are known and perceived through the vedic sentences only. They assume the Vedas as non-human or divine creation and, therefore, all-time valid However, the Jainas have logically (and scripturally) proved the existence of omniscient persons and, thus, they have refuted the superhuman character of the Vedas. They argue that if the Vedas are taken as valid due to their divine origin, the sermons on theft and adultery etc which have not been described by human beings, may also become valid. Secondly, the Vedas have descriptions supporting the violence etc. Hence, they can not be taken as valid

Vedānta Philosophy

सर्वं वै खलु इद ब्रह्म नेह नानास्ति किंचन।
आराम तस्य पश्यति, न त पश्यति कश्चन।।

"All this world is of the nature of Brahma. There is nothing else in the world. All people observe Brahma's splendour but nobody can see him." All the animate and non-animate entities like the villages and towns etc in the world are originated from the Brahma and are his modes. The Vedāntins proclaim, "O devotee, you percieve the soul, listen to the soul, admit the existence of the soul and meditate upon the soul." The same Brahma is glittering in every living being. Though it has a nature of unity, still it is located in every entity. The followers of non-dualist Brahmism designate all the world as Avidyā (ignorance) or pastime of Māyā (or illusion) except the Brahma

In fact, this doctrine of their is itself the pastime of ignorance. It is totally wrong to assume the origin of conscious and non-conscious world from the Brahma who has the nature of consciousness. Moreover, it is also clear that the pains and pleasure of one do not belong to any other else Thirdly, it is not proper to assume a single soul in all the living beings Of course, every soul could be called as of the nature of pure Brahma with respect to pure standpoint because every soul has the capacity of becoming supreme soul of the nature of Brahma It is said in Jaina scriptures, "सव्वे सुद्धा हु सुद्धणया" (All the living beings are pure with respect to pure standpoint).19 However, if it is accepted absolutistically, there will be wrongness at large

Jaina Philosophy

The Jaina religion is eternal. It has not been founded by any great personage like many other religious systems in the world. The Jaina philosophy has admitted

(i) Seven spiritual reals (Tattvas)

(ii) Nine spiritual categories of entities (Padārthas)

(iii) Six substances or realities (Dravyas)

(iv) Five Extensive Existents (Astikāyas)

The theory of Relativism (Syādvāda), Non-violence, Non-attachmental possessions etc. are its fundamental doctrines. It postulates that the right faith, right knowledge and right conduct together form the path of liberation.[70] The dissociation of all the karmas from the worldly soul is called the liberation (Moksa) Every worldly soul is bonded with karmas from the beginningless time. The worldly soul becomes the pure and supreme soul (Parmātmā) by his own efforts. Such supreme souls are infinite. The number of worldly living beings is infinite-times-infinite

The Jaina saint scholars have refuted the different concepts and have proved the existence of the omniscients

Substantiation of Omniscient (Sarvajna-siddhi)

The Englightened Venerables (Arihantas) are those personages who are omniscients, destroyers of the mountains of karmas and promulgators of the path of liberation. That is why, they are noted as the "Venerables for the saints " There are non-contradictable and definite logical proofs for establishing the existence of the omniscients The God and others in alien concepts are not omniscients That is why the fine, intervalised or interrupted and distant entities are directly perceived by the Englightened Venerables only because they are subjects of knowledge as the entities directly perceived by us Hence, the omniscients are there. It has to be asked whether

Q The Enlightened Jinas know the fine, intervalised or distant entities by sense-based knowledge or supra-sensory knowledge ?

A It is impossible to know the whole tri-timal world through the sensed-based knowledge Hence, the omniscient knows the whole tri-timal world simultaneously and at the same time through supra-sensual knowledge.

Q How does this supra-sensual knowledge originate ?

A The soul has the nature of knowledge. It has a covering of knowledge-obscuring karma When this karma is completely destroyed, the omniscience is manifest.

Q. How the karmas of knowledge-obscuring are destroyed ?

A The karmas of delusion, knowledge-obscuring, conation-obscuring and obstruction are destroyed when there are rival causes for their destruction.

Q What are the causes of bonding of the karmas ? What are the rival causes for dissociation of the karmas ?

A The three-the wrong faith, wrong knowledge and wrong conduct-are the causes of bonding of the four karmas. In contrast, the right faith, right knowledge and right conduct are their rival causes These rival-causes destroy the causes of bonding like wrongness, non-abstinence etc On destruction of these karmas, the true nature of the soul is manifest The rival for the future karmas is the real of stoppage (Samvara) and the rival for the accumulated karmas is the real of shedding off (Nirjara) due to austerities etc

The stoppage is the obstruction of karmic influx (Āsrava) It is affected by observance of Self-Guards (Guptis), Carefulnesses (Samitis), Religious duties (dharmas), Introspective reflections (Anupreksās) and winning over the Afflictions (Parisaha-jaya) etc. The karmic shedding is affected by the austerities etc When the four destructive karmas are dissociated from the worldly soul, it becomes omniscient (Sarvajna), detached (Vitarāgi) and beneficient instructor (Hitopadesi) When all the eight karmas are dissociated from the soul, it becomes totally pure and becomes liberated

Three Kinds of the Soul[21]

After offering bowings to the five Supreme Souls (Paramesthīs) with humility and getting himself volitionally undefiled, Prabhakara Bhatta requests Yogindradeva to learn about the element of pure soul

"O Lord, infinite time has passed since I have been in this world But I have not experienced any kinds of happiness here On the other hand, I have experienced a lot of sufferings I request you Lord, please tell me how to alleviate these sufferings of the living beings infested with the penury of the four destinities." On request from Prabhākara Bhatta, the saint-scholar Yogindradeva points out

"O Prabhakara Bhatta, there are three kinds of soul (1) Extrovert soul (Bahirātma), (2) Introvert soul (Antaratma) and (3) Supreme Soul (Paramātma)

Extrovert, Exterior or Materialist Soul (Bahirātmā)

The ignorant living being, absorbed in the modes (Paryāyas) of body etc. and associated with volitions of wrongness, binds many varieties of karmas leading him to wander in the weary world He assumes the body as the soul Devoid of faith in the Supreme soul, he gets involved in twenty-five defects consisting of eight karmic filths (malas), eight prides, six non-

abodes (Anāyatanas) and three idiocies. This kind of living being enjoys the non-natural or defiled modes of existences like infernal and human etc. and gets away from the realisation of pure self. These causes lead him to wander in the five- fold world of substantivity, location, time, current birth and modes.

Introvert Soul (Antarātmā)

The introvert soul is defined as the right-faithed living being who is devoid of the above twenty five defects The introvert soul understands that there is the same type of Supreme Soul residing in the body as resides in the abode of the salvated which is of the nature of pure knowledge. The soul does not have colour, taste, smell and touch etc as these are the properties of mattergy. The pure soul also does not have the defiled modes of attachment, aversion and ignorance etc. as these arise due to karmic effects In fact, the introvert soul is pure, enlightened, unstained and passionless with respect to the pure standpoint

Supreme Soul (Paramātmā)

The Supreme Soul is defined as that entity which is devoid of karmic filth, solitary, absolute knower, pure and eternal. The living beings in whom the tetrad of infinity of knowledge, conation, bliss and potency has been manifested, are called the Supreme Souls.

Description of Souls with respect to the Spiritual Stages (Guṇasthānas)[22]

The persons with the first three spiritual stages are called extrovert souls The persons of fourth spiritual stage are called minimal introvert souls (Jaghanya Antarātmā). The persons from fifth to eleventh spiritual stages are called medial introvert souls (Madhyama Antarātmā) depending on their degree of the stages. The persons at the twelfth spiritual stage are called supreme introvert souls (Uttama Antarātmā) The living beings at the thirteenth and fourteenth spiritual stages are called Supreme Souls.

Practice of Righteousness (Samyaktvācarana) and Practice of Restraint (Sanyamācarana)[23]

The observances of the right-faithed person devoid of the above twenty five defects are known as 'practices of righteousness' They are also known as 'Faith-based practices' (Darsanācāra) In contrast, the conduct or practices of those persons who have flawless conduct, is known as 'practice of Restraint'

The minimal introvert soul may become medial introvert soul by accepting and observing the vows as per his capacity. He accepts the vow of partial conduct. Later, the partially conducting votary accepts the sainthood for attaining the liberation. He becomes the follower of differentiating Ratnatraya (Bheda-ratnatraya) and attachmental conduct (Sarāgacāritra). At this stage also, he is called medial introvert soul. The same person exerts himself gradually to acquire non-differentiating Ratnatraya (Abheda-ratnatraya) because the differentiating Ratnatraya is the ladder for the non-differentiating Ratnatraya. There can be no higher spiritual stages without the sixth-seventh stages in the form of differentiating Ratnatraya.

THE PATH OF LIBERATION (MOKṢA-MĀRGA)

Empirical and Ideal Path of Liberation (Vyavahāra - Niścaya Mokṣamārga)

The united trio of right faith, right knowledge and right conduct is the means of liberation with respect to empirical standpoint. In contrast, the soul of the nature of the above trio is the means of liberation with respect to the ideal standpoint as the Ratnatraya does not exist in any reality except the soul. It is due to this fact, that the soul of the nature of Ratnatraya is the only means of liberation.[71]

Practical Ratnatraya (Vyavahāra Ratnatraya)

The righteouness or right faith is defined as to believe in seven reals and six realities (substances) or nine categories of the living beings etc. This kind of righteousness is the inseparable characteristic of the soul. When this is there, there arises the right knowledge devoid of doubt (Sansaya), reversal (Viparyaya) and uncertainty (Anadhyavasāya). Later on, there is attachmental conduct traditionally leading to the detachmental conduct characterised by the pure functional consciousness (Upayoga) in the form of experience of pure soul of the self. It is said in Dravya Sangraha verse 4525 that "The practical (right) conduct has the nature of getting away from inauspicious propensities and involving in the auspicious propensities. The Jinas have stated that this conduct is thirteen-fold 5 total vows, 5 carefulnesses and three self-guards- with respect to practical standpoint. This conduct is also called "attachmental conduct" or "desembled restraint" (Apahrta Sanyama).

After this state, the ideal Ratnatraya state is manifest in which it is said, "I am the bearer of happiness in the form of supreme peace born out due to the reflection on the glory of soul and devoid of options like attachment etc." This type of ideal predilection is ideal right faith. Similarly, it is the right knowledge in which one learns to differentiate this happiness from the defiled modes of attachment etc. through the knowledge of self reflection. Similarly, the ideal

conduct is defined as to repetitively stabilise the mind through supreme equanimous volitions of unitary nature while absorbed in that happiness acquired by renouncing all the thoughts and options of evil nature related with the earlier seen, heard and enjoyed possessions and desires etc. This ideal Ratnatraya is called "Non-differential Ratnatraya" or detachmental conduct as at this time all the three components are mono-channelised and transformed into one.

The cessation of external and internal propensities by the living being possessed of knowledge to destroy the causes of wandering in the world is the best conduct propounded by the Jinas. This conduct is also designated as detachmental or ideal conduct.[26]

As a rule, the saints find the way to the ideal or practical form of salvation by the force of meditation.[27] Hence, one should practice meditation. If one wishes to make the mind steady for accomplishing the wonderful meditation, one should resign from the delusion of the desired and non-desired objects. One should neither have the affection nor aversion. One should internally meditate on the soul in terms of, "I have infinite knowledge, I have infinite bliss" etc by engaging one's intellect in the self soul who is natural, pure, supremely conscious and full of bliss. Also, one should externally practice the meditation on certain objects (Pindastha), chantings or litany (Padastha) and forms (Rūpastha) etc. which form the external substratum for the five Supreme souls The right-faithed living being understands the essence of the reality of soul on the basis of both the standpoints-ideal and empirical.

The Samaya Sāra (Essence of Soul) verse 12 states[28] that the pure or ideal standpoint detailing the pure realities is worth knowing which has been taught by those great personalities who have perceived the supreme self through the ideal standpoint and who became right-faithed, complete knowers and perfect in conduct. Here, there is the topic of pure soul, hence one should understand that it is pure, eternal, solitary and knower only. In contrast, those living beings, who have not attained complete faith, knowledge and conduct and are at the stage of aspirant or votary should be taught through the practical standpoint.

Both the standpoints are useful in their own respects because the ford of religion (Tīrtha) and its effects (Tīrtha-phala) have been designed in this way [29] The ford or crossing bridge (Tīrtha) is a medium through which one crosses over (the ocean of the world). This is the practical religion. The crossing itself is the effect of the ford. In other words, to realise the nature of one's own self is the effect of crossing. It is also stated in scriptures[30] that if you want to promote Jaina religion, you must not avoid both kinds of standpoint - ideal and practical. There will be the loss of the ford or practical religion without the practical standpoint and there will be loss of eternal reality without the ideal standpoint.

Jayasenācārya[31] states that the ideal standpoint is useful for saints who are engaged in distinctionless trance or meditation However, the practical standpoint is also useful for those living beings who do not have the distinctionless trance like the use of few-times heated gold in the absence of sixteen-fold-heated pure gold. In this case, some preliminary disciples under distinctioned meditation may utilise the practical standpoint to deprive them of wrongness, sensual objects, passions and inauspicious meditation. It is only the ideal standpoint which is useful during the process of meditation on the nature of non-differential Ratnatraya like the sixteen-fold heated gold. In other words, the practical standpoint is useful for those living beings (1) who are in the state of impure volitions, (2) who are attachmentally right-faithed with respect to the partially avowed and non-restrained right-faithed votary, (3) who are at the sixth and seventh spiritual stages and (4) who stand in the state of differential Ratnatraya. It is to be stated here that there is impure-volitioned state upto the seventh spiritual stage and the practical standpoint is useful upto this stage only. On moving on the stages further, the practical standpoint automatically vanishes away under specific meditation state There is no support for standpoints in higher stages

The science of differentiation (between body and soul) leads to the absence of karmic bondage It is said in Samaya-Sāra commentary on verse 72[32] that when the living being learns that the soul and alien entities like body etc are different from each other, he is called the wise man The influx (of karma) is impure, inanimate and the cause of suffering. In contrast, the soul is pure, knower, and blissful. By identifying the difference between the two through the different characteristics of the soul and body, the soul refrains from karmic influx and there are no karmic bondings

Q If there is cessation of bondage by knowledge only, there will be the possibility of admission of Sānkhyan concept

A It is to be enquired whether the differentiation related with the soul and karmic influx is dissociated with the influx of affection etc If it is devoid of influx of affection etc , the differentiation involves detached conduct and righteousness with respect to the non-differential stand-point like the Indian cold drink (made of aniseed, black pepper etc) On this basis, it is proper to state that the right knowledge is the cause of absence of karmic bondage If the differentiation is not devoid of affection etc , it means, then, that it is not the right kind of differentiation In other words, it is only the a-passioned beings who do not have the karmic bondage. The non-restrained right-faithed being has annihilated forty one karmic species He has no bondage of these species As the living being moves ahead in spiritual stages, there is gradual annihilation of karmic species in them and, subsequently, there is cessation of bondage of those karmic species.

Whether the Right-faithed Being is doer of the Karmas

Though the living being does neither forego his nature nor does transform into alien nature with respect to the pure ideal standpoint, nevertheless, it undergoes volitional transformation in terms of affection etc. due to karmic fruition with respect to practical standpoint. That is why, the living being is transforming in some respects.[11]

When the living being is materialist or extrovert and ignorant, he is the doer of inauspicious consciousness (Aśubhopayoga) in terms of sensuals and passions. He may also be the doer of auspicious consciousness in terms of future desires for enjoyments In this condition, he becomes the doer or enjoyer of the physical and psychical reals or categories of the sacred, sin, influx and bondage

When the right-faithed living being is introvert-souled, he is the doer of volitions of distinction-less trance (Nirvikalpa Samādhi) while developing detachmental right-faith which is concomitant of pure conduct. He becomes such a doer on the strength of auspicious consciousness characterised mainly by the pure Ratnatraya. These volitions lead him to be the doer of physical and psychical reals or categories of stoppage, shedding and even salvation.

By chance, the living being, in the absence of distinctionless trance and to get release from the sensuals and passions or to develop the reflection on the pure soul, becomes devoid of bondage resulting from the future desires of enjoyment, fame, and honour and, then, he may be the doer of volitions related with auspicious consciousness in terms of eulogisation of five Supreme souls - the Enlightened and liberated ones of the nature of pure soul, head-saints and preceptors-worshippers of pure soul and sages-aspirant of pure soul. Thus, the right-faithed being has also been admitted as the doer of the reals or categories of (Karmic) stoppage and shedding with respect to practical standpoint. If the living being is admitted as absolutely non-doer, there will be no place for liberation

Whether the Defiled Volitions (Modes) Belong to the Living Beings ?

The defiled volitions of affection etc. are developed due to the association of the living beings and mattergies They are conscious in the form of impure material (Upādāna) factor with respect to impure ideal standpoint as they are related with the living being However, these volitions are non-conscious in the form of pure material factor with respect to pure ideal standpoint as they are mattergic. In fact, they are neither absolutely in the form of the living nor in the form of mattergy They have both the forms-the living and mattergy with respect to practical standpoint just like a child born out of male-female contact belongs to both-the mother and

father. With respect to the objective fine and pure standpoint, the wrong-ness etc. are not volitions in the form of affection etc. as they are born due to the association of ignorance with the living being

Q. To whom these volitions belong with respect to the fine and pure ideal standpoint?

A. With respect to the fine and pure ideal standpoint, these volitions do not truly exist.

The Right-faithed Living Being Does Not Have (Karmic) Influx[34]

The right-faithed one does not have the influx of attachment, aversion and delusions. Hence, the physical factors are not the cause of karmic bondage without the influxing volitions. The four or five factors of wrong-ness etc. (i.e non-abstinence, non-vigilance, passion and activity) have been stated to be the causes for bonding of eight-fold karmas. These four-fold factors have also been stated to be the causes for the volitions of attachment etc. Thus, there is no karmic bonding in the right-faithed living being due to the absence of volitions of attachment etc.

The Gist of the Commentary[35]

The right-faithed living being does not have the volitions of attachment, aversion and delusion because there can not be right faith in their presence. It has been elaborated clearly in the following way

"The right-faithed being does not have the volitions of attachment, aversion and delusion arising out of the fruition of infinite-bonding anger, pride, deceit and greed and wrong-ness, because, otherwise, there can not be the righteousness associated with the fourth spiritual stage which has eight attributes of (1) Detachment (Nirveda), (2) Agitational fearful emotion (Samvega), (3) Condemnation (Nindā), (4) Censure (Garhā) (5) Subsidence (Upasama), (6) Devotion (Bhakti), (7) Selfless affection (Vātsalya) and (8) Compassion (Anukampā), and which is devoid of twenty five defects like three idiocies etc. to beget predilection in six substances or realities, five extensive existents, seven reals and nine categories as stated by the detached omniscients and acceptance of beneficience in the Supreme soul having infinite attributes like omniscience etc."

Alternatively, there is no attachment, aversion and delusion related with the infinite-bonding and partial renunciation-obscuring passions, because, otherwise, there can not be attachmental righteousness occurring together with the partial conduct of the fifth spiritual stage. Thirdly, the right-faithed ones do not have attachment, aversion and delusion related with infinite-bonding and renunciation-obscuring passions, because, otherwise, there can not be attachmental

righteousness occurring together with the attachmental conduct of the sixth spiritual stage

Alternatively, the right-faithed being does not have the volitions of attachment, aversion and delusion arising out of non-vigilance due to the fruition of infinite-bonding, partial renunciation-obscuring, total renunciation obscuring and gleaming passions of anger etc. because there can be no detachmental righteousness without the detachmental conduct concomitant with the proper conduct of the seventh spiritual stage of vigilant restraint which has a nature of experiencing natural bliss due to deep meditation on pure soul with proper intellectual and beneficial engagement in the pure, enlightened and unitary supreme soul.

Thus, with this point of view in mind, the right-faithed being does not have the volitions of the nature of attachment, aversion and delusion and, therefore, the material factors of wrong-ness etc. due to their fruition or sub-sidential existence are not the causes of karmic bonding in the absence of above volitions This is so, because the four factors of wrongness, non-abstinence, passion and activity are the causes for new karmic bonding. All this means that the living being does not bind new karmas when he acquires the knowledge of differentiation (between body and soul) characterised by non-differentiated Ratnatraya qualified by the supreme detachmental equanimous reflections. The same point has also been elaborated in Jayasena commentary on verse 166 of Samaya Sāra

There are two kinds of the right-faithed being : (1) attachmental, and (2) detachmental Out of these two, the detachmental right-faithed being does not bind new karmas at all. It is on this basis that the above statements have been made and the right-faithed being has been called as 'non-bonding' (Abandha). However, the attachmentally right-faithed being does have the annihilation of bonding depending upon his spiritual stages. If we look at this point from the view point of the order of annihilation of bonding on the basis of the statement elaborating the triad of bondage, we find that[36]

(a) The non-restrained right-faithed being at the fourth spiritual stage does not bind 43 karmic species annihilated in the early spiritual stages of wrong-ness etc but he is bonder of 77 karmic species in their low intensity and duration. Still he is the reducer of his worldly wandering, and, hence, he is a slight bonder (Īṣat Bandhaka). Similarly, the living being is also a slight bonder at higher spiritual stages with respect to lower spiritual stages. However, when one looks at him with respect to higher spiritual stages, he is definitely a bonder Of course, he is clearly a direct non-bonder when he becomes detachmentally righteous over the stage of attachmental righteousness. Hence, one should not understand that because one is the right-faithed living being, one does not have karmic bonding.

(b) Ācārya Jayasena has admitted the presence of attachmental righteousness upto the sixth spiritual stage in many places in his commentary on Samaya Sāra. However, there is detachmental righteousness in higher spiritual stages. In the twelfth spiritual stage, there is the same completely and there is total absence of bondage in this stage. Prior to this stage, the living being is called slight-bonder with respect to the stoppage of influx of the gradual annihilation of the bonding of karmic species

Four Factors of the Destruction of Worldly Duration

The scriptural texts have indicated that there are the following four causes for destruction of worldly duration

(a) Complete knowledge of twelve-limbed scripture (Angas).

(b) Deep devotion / faith in the five Supreme Souls like the Enlightened ones etc

(c) Spiritual stage of similar volitions (ninth gunasthāna)

(d) Omniscienital Projection (Kevali Samudghāta).

(a) Knowledge of Twelve-limbed Scriptures

Practically, it means to know the twelve-fold scriptures and its contents externally and ideally, it means to have the knowledge of detachmental self-experience

(b) Deep Faith in Supreme Souls

The 'Bhakti' here means righteousness. This is in the terms of honour or worship of the five Supreme souls for the attachmental right-faithed beings. However, it is in the form of reflection on pure soul-element for the detachmental right-faithed ones.

(c) Similar Volitions (Anivṛtti Pariṇāma)

The term 'Anivṛtti' means non-specific, similar or mono-channelised. It means not to deviate from the nature of pure self or to acquire the state of mono-directional volitions.

Thus, one gets the knowledge of the ideal and practical by studying the twelve-fold scriptures [37] By 'deep faith', one acquires the ideal and practical righteousness. By 'similar volitions', one acquires the detachmental conduct after the state of attachmental conduct Thus,

the triad of right faith, knowledge and conduct form the Ratnatraya of the nature of differentiation and non-differentiation and they are the causes for the termination of worldly duration

Q. For whom, they are the world-terminating causes ?

A. They are the world-terminating causes for the non-omniscient beings. However, for omniscients, the omniscient based projections of soul space-point in the form of (1) stick shape (Danda), (2) door-shape (Kapāta), (3) layer-shape (Pratara) and (4) world-filling (Loka-pūrana) are the causes for their worldly termination.

Usefulness of the Practical Standpoint

The Samaya-Sāra verse 46[38] mentions that the Jinas have stated that all the volitions of attachment etc. are the modifications of the living being This statement has been made with reference to practical standpoint.

The Gist of the Commentary of Amṛtacandra[39]

The statement of the Jinas that the volitions of attachment etc are the modes of living soul - is based on the practical standpoint which is not real (Abhūtārtha) This is meant for the worldly beings to move them towards the ultimate object. It is verily proper to describe the practical standpoint, despite being non-ultimate, for exposing the people towards the religious order. It is like teaching the non-Āryans in their own language (mother tongues). If one does not tell the practical viewpoint and does tell the ultimate viewpoint of absolute body-soul duality, it will be equivalent to the injury towards the trasa and sthāvara beings. For example, as there is no violence in massaging by the ashes, similarly, there will be no violence in killing the above beings This will lead to the possibility of absence of violence and, therefore, loss of karmic bondage in its absence Similarly, it has also been stated that the living being with attachment, aversion and delusion binds karma and he is worth to be released from this bond If it is said with respect to ultimate point of view, that the living being is different from attachment, aversion and delusion, the instructions about the path of liberation will be useless, and, then, there will be no liberation also Hence, the practical standpoint is useful

Ācārya Jayasena[40] also corroborates the above point of view According to him, if there is no practical standpoint, the people will take the view of pure ideal standpoint that there are no trasa or sthāvara beings and they will injure them without any doubt. Thus, there will be the flaw of loss of religion of the nature of sacredness Similarly, when the living being is already devoid of attachment, aversion and delusion, why one should practice the path of liberation ?

This will, again, lead to the absence of liberation This will be another flaw. It is, therefore, verily proper to explain the practical standpoint also.

Q. By injuring others, there is violence only from the practical standpoint. It is not there from the ideal standpoint.

A You are right in stating that violence occurs with respect to practical standpoint The bondage of sinful karmas also occurs due to the same point of the view. The sufferings due to the different destinities of infernal etc. are also there from practical point of view All this is desirable.[41] However, if the sufferings due to various destinities are desirable to the disputant, let him undertake violence. If one is fearful of these sufferings, let the violence be abandoned. Thus, it has been established that the living being is not an absolute non-doer of karmas

The karmas are bonded with the living beings with respect to practical standpoint[42] and they are not bonded with it with respect to ideal standpoint. Both these alternatives are two sides of standpoints. An individual, who moves ahead of these standpointal alternatives, attains the nature of distinction-less-ness and full knowledge and, then, directly realises the self

The great saints[43] who move beyond the favours of standpoints, and who are always steady in absorbing themselves in the nature of the self-soul, become devoid of the distinctional network and enjoy the elixir of life with peaceful mind.

The karmic network is destroyed in an Antarmuhūrta only through the detachmental and distinctionless meditation in the form of trance.

If a great saint attaches himself with the Supreme soul even for half a Nimiṣa (0.25 sec.), he destroys all his sinful karmas just like a single fire particle burns whole of the mountain (trees etc.). It means that the indiviual destroys all the karmas in no time who meditates on the supreme soul under distinctionless meditation after getting devoid of defilement of attachment and aversion etc. or all the network of distinctions.[44]

Spiritual Stages or Stations of Shedding off the Karmas (Nirjarā)[45]

When there is development of gradual purity of volitions due to factors like proper time etc., Any liberatable, five-sensed mind-endowed and completioned individual sheds the major part of karmas off while ascending the ladder of the spiritual stages of low-tended, unprecedented and similar volitions [46] This is detailed as below :

1. In the first instance, the same living being becomes right-faithed on getting the proper

opportunity for the acquirement of the first type of righteousness and sheds the karmas innumerable times more than the earlier shedding. This karmic shedding has been admitted to be innumerable times more than the living beings with acquirement of causes for subtending the earlier righteousness.

2. Again, the same living being has innumerable times karmic shedding while becoming a partially avowed votary due to destruction-cum-subsidence of partial renunciation obscuring passion-a karmic subspecies of conduct deluding karma.

3. Again, the same living being has innumerable times karmic shedding while becoming an abstinent one due to the total conduct acquired on account of the destruction-cum-subsidence of total renunciation-obscuring karma.

4. Again, the same living being has innumerable times karmic shedding with respect to the votary when he dissociates the infinite-bonding anger,pride, deceit and greed.

5 Again, the same living being has innumerable times karmic shedding while becoming destroyer of faith-deluing karma due to the annihilation of the grasses of the triad of faith-deluding karma (Wrongness, right-cum-wrongness and righteousness).

6 Later, the same living being has innumerable times karmic shedding when he ascends the subsidential ladder while subtending towards ascendence due to destructional (Kṣāyika) right faith.

7 Later, the same living being has innumerable times karmic shedding when he becomes subsided-passioned

8 Later, the same living being has innumerable times karmic shedding while being called as a 'destroyer' for the destruction of faith-deluding karma

9 Later, the same living being has innumerable times karmic shedding when he acquires the twelfth spiritual stage of destroyed passions.

10 Later, the same living being has innumerable times karmic shedding when engaged in acquiring the designation of Jina (victor) on destruction of four destructive karmas.

All this means that the right-faithed being has innumerable times karmic shedding than the specific wrong-faithed one ready for acquiring right faith. As he moves further in spiritual stages, the karmic shedding also increases in geometrical series of innumerables

Origination of Absolute Knowledge (Kevala-jnāna)[17]

The destructional (Kṣāyika) right-faithed living being first destroys the seven sub- species of deluding karma in one of the four spiritual stages of non-restrained right faithed, partial restraint, non-vigilant restraint and vigilant restraint (i.e. 4th to 7th stages) and gets ready to ascend the destructional ladder (Ksapaka Sreṇī). He acquires the low-tended volitions in the seventh spiritual stage and enters into the eighth spiritual stage of unprecedented volitions where there is leaning of duration and intensity of mauspicious karmic species and fattening of the intensity of auspicious karmic species leading to acquirement of the ninth spiritual stage of similar volitions In this stage, the living being destroys the eight passions and undergoes gradual destruction of neuter and feminine libiodo, He, then, destroys the six quasi passions through transition in masculine libido. He, then, undergoes transitions of masculine libido in gleaming anger, anger into gleaming pride, pride into gleaming deceit and deceit into gleaming greed through divisioned attenuation (Bādara kṛṣṭi). He also leans the gleaming greed here and acquires the tenth spiritual stage of 'subtle passions'. In this stage, he destroys the deluding karma in toto and attains the twelfth spiritual stage of destroyed passions. In the penultimate point of this stage, he destroys the karmic species of sleep and drowsiness and, then, destroys the fourteen karmic species-five of knowledge-obscuring, four of conation-obscuring and five of obstructing karma at the ultimate point of this state leading to the acquirement of omniscience which has a nature of self-soul

All this means that the deluding karma is completely uprooted through detachmental and distinctionless absolute meditation. In the first instance, after destroying the deluding karma in the last of the tenth stage, the living being moves to the twelfth stage omitting the eleventh stage and becomes devoid of the karma of delusion, and completely detached At the ultimate point of this stage, he destroys the other three destructive karmas and attains omniscience

Nine Super-attainments of Omniscience (Labdhis)

When the living being attains omniscience, there is manifestation of nine super-attainments Due to the uprooting of knowledge-obscuring karma, the destructional (kṣāyika) or **infinite knowledge** becomes manifest which leads all the universe and non-universe and the all-time modes of the entities therein to be reflected in his knowledge like the mirror. Due to the uprooting of conation-obscuring karma, the destructional (ksāyika) or **infinite conation** becomes manifest which leads him to be omni-visioned The super-attainment of **destructional (kṣāyika) assurance of security (Abhayadāna)** leading to beneficiate the infinite living beings due to the total destruction of donation-obstructing karma Due to the complete destruction of the

gains-obstructing karma, the super attainment of **destructional (kṣāyika) gain** becomes manifest in the omniscients devoid of morsel food intake. This super attainment causes the acquirement of never-acquirable or uncommon but supremely auspicious and fine infinite ultimate atoms every time which generate infinite strength in their bodies. The total destruction of single consumable enjoyment-obstructing karma, the super-attainment of excellent and destructional (kṣāyika) **infinite enjoyment** is manifest which causes the wonders like the rain of flowers etc. Due to the total destruction of repetible enjoyment obstructing karma, the super-attainment of destructional (kṣāyika) **enjoyment of non-consumable things (Upabhoga)** is manifest which causes to acquire the splendours of throne, Camvaras and three divine parasols (chatra) etc. The super-attainment of **infinite potency** becomes manifest due to the destruction of potency-obstructing karma The **destructional (kṣāyika) righteousness** becomes manifest due to the destruction of seven species of infinite bonding passions etc The **destructional (kṣāyika) conduct** becomes manifest on the destruction of twenty one sub-species of the conduct- deluding karma.

These supernatural attainments are dependent upon the physique-making karma of body and Tīrthankaraship Hence they do not exist physically in the liberated beings. They are there only in the form of unperturbed supreme bliss like infinite potency in the form of absolute knowledge.[48]

The omniscient Venerables possess these nine super-attainments of omniscience.The lords of deities (Indras) construct the holy assembly and they have their sacred wanderings on the earth for a maximum period of a little less than One-Koti-Pūrva years (roughly 7056×10^{17} years). As soon as the omniscience is attained, the Venerable moves away 5000 Dhanuṣas (30,000 ft. ~ 900 meters) above the ground. He gets seated on the throne about four Angulas (5 cms) above it When the omniscient Tīrthankara undetakes wandering, the deities create golden lotuses below His feet. There are many other splendours unthinkable for us.

At the near-end of life-span, the omniscient Venerable absorbs himself in meditation with cessation of activities The holy assembly is disintegrated at that moment.

Attainment of Liberation (Mokṣa)

The liberation is defined as the absence of causes of karmic bondage and complete destruction of all the karmas due to the process of shedding off.[49] The new karmas are not influxed owing to the absence of causes of bondage like wrong faith etc. And the already acquired karmas are destroyed in the presence of causes of karmic dissociation. The liberation is the total destruction of karmas

In the pen-ultimate time of the spiritual stage of vibrationless omniscience, the living being destroys seventy two karmic species and the remaining thirteen species are destroyed at the last moment of this stage.50 There are only five volitions existing in the salvated state : (1) Livingness, (2) Righteousness, (3) Omniscience, (4) Omniconation, and (5) Salvated-ness. The rest of the voltions are negated there.

The Theory of Karma

The karma (action, deed) is defined as that agency through which the soul is made subservient The relationship of the soul and the karma is beginningless Hence, their independent existence is self-evident.

Q. How the living being receives the karmas ?

A. The living being is associated with the physique-making karma and it receives the karmic and quasi-karmic variforms (Vargaṇā, groups of atoms) from all around and at every moment as the red-hot iron ball attracts water from all sides.

How Many Mattergic Atoms Are Converted into Karmas in a Samaya ?

The living being receives infinite number of mattergic atoms equal to infiniteth part of the number of the liberated beings and infinite times the number of non-liberatable beings in a Samaya (smallest unit of time). As they are received in a Samaya, they are called 'Samaya-effective bond' (Samaya Prabaddha). This is a general statement However, there may be some dis-similarity in karmas with respect to different types of activities.

How Many Karmas are Dissociated in a Samaya ?

The Karma-atoms are effective in the form of Samaya-effective bonds and they are dissociated after fruition in each Samaya. In some cases, many Samaya-effective bonds may also be dissociated due to specific causes like austerities etc. Despite this, there are always some Samaya-effective bonds of karma in existence which are equal to a little less than one and half geometric regression.

How Many Karmas Are There ?

Generally, the karma is one as a class. There is no difference there. However, there are two kinds of karma with respect to their physical or psychical nature. The mattergic mass in the form of knowledge-obscuring etc is the 'Physical karma'(Dravya karma) and the power of

awarding effects in this physical mass of karma is called 'Psychical karma'(bhāva karma). Alternatively, the volitions of ignorance etc. or anger etc. produced out of this power are also called 'psychical karmas' by formalising cause into effect.

In general, there are eight kinds of primary karma. Alternatively, there are one hundred forty eight kinds of them by subclassification. There may also be as many varieties of karmas as equivalent to the expanse of innumerable worlds.

The eight karmas are classified into two main varieties :

(1) Destructive Karmas (Ghātiyā),A :4,

(2) Non-destructive Karmas (Aghātiyā),B :4

Names of Eight Karmas

The eight karmas are as below :

	A		B
(1)	Knowledge-obscuring (Jnānāvaraṇīya)	(5)	Feeling-producing (Vedanīya)
(2)	Conation-obscuring(Darśanāvaraṇīya)	(6)	Life-span-determining (Āyu)
(3)	Deluding (Mohanīya)	(7)	Physique-making (Nāma)
(4)	Obstructing (Antarāya)	(8)	Status-determining (Gotra)

The Group-A karmas are called 'destructive karmas' while the Group-B karmas are called 'non-destructive karmas'.

Definition of Destructive Karmas

They are defined as those karmas which destroy or obstruct the manifestation of destructional (kṣāyika) or destruction-cum-subsidential volitions of absolute knowledge etc. of the living beings

Definition of Non-Destructive Karmas

They are those karmas which do not completely destroy or obstruct the manifestation of the inherent attributes of knowledge etc. of the living beings.

Nature of the Eight Karmas

(1) Knowledge-obscuring Karma is that which covers or does not allow to manifest the attribute of knowledge of the soul like the cloth cover on the face of the deities.

(2) Conation-obscuring Karma is that which does not allow the self-realisation of the soul like the door-keeper of the king.

(3) Feeling-producing Karma is that which allows to experience the pains and pleasures by the living being like the honey-wrapped edge of the sword.

(4) Deluding Karma is that which intoxicates the living soul like the alcoholic drinks.

(5) Life-span Determining Karma is that which puts the living being in specific states of birth or destinity for a specified period like the chain or wooden device

(6) Physique-making Karma is that which makes the varied kinds of body and its components like a painter.

(7) Status-determining Karma is that which helps one to be high or low in many ways like the potter

(8) Obstructing Karma is that which intervenes between the donor and donee like the treasurer who stops the king while donating to others.

Secondary Species or Sub-species of the Eight Karmas

There are 148 sub-species of the eight primary karmas as below

(1) Knowledge-obscuring karma has 5 sub-species.

(2) Conation-obscuring karma has 9 sub-species.

(3) Feeling-producing karma has 2 sub-species

(4) Deluding karma has 28 sub-species

(5) Life-span-determining karma has 4 sub-species.

(6) Physique-making karma has 93 sub-species.

(7) Status-determining karma has 2 sub-species.

(8) Obstructing karma has 5 sub-species.

On addition, all these sub-species total 148.

(A) Five Sub-species of the Knowledge-obscuring Karma

The knowledge-obscuring karma has the following five sub-species :

(1) Sensory knowledge-obscuring : It covers or obscures the sensed-based knowledge of the living being.

(2) Vocable knowledge-obscuring : It obscures the vocable and scriptural knowledge to be manifested in full.

(3) Clairvoyance knowledge-obscuring : It obscures the manifestation of clairvoyance knowledge

(4) Mind-reading knowledge-obscuring : It covers the mind reading knowledge.

(5) Absolute knoweldge-obscuring : It obscures the manifestation of complete knowledge of the living being.

(B) Nine Sub-species of the Conation-obscuring Karma

The conation-obscuring karma has the following nine sub-species :

(1) Ocular Conation-obscuring : It does not allow the eye or the sense of sight to see properly or fully

(2) Non-Ocular Conation-obscuring : It does not allow the senses other than the eye to function properly or to have proper vision through them

(3) Clairvoyance-Conation-obscuring : It does not allow the conation through clairvoyance conation.

(4) Absolute Conation-obscuring : It obscures the vision of all entities existing in all the three times (Past, Present and Future).

(5) Conation-obscuring of Sleep (Nidrādarśanāvaraṇa) : It is only the sleep in general whose fruition removes the effects of intoxication, langour and fatigue etc. It obscures conation of all types

(6) Conation-obscuring of Deep-sleep (Nidrā-Nidrā) : The deep sleep is intense sleep whose fruition causes not to open even the eyelids.

(7) Conation-obscuring of Drowsiness (Pracalā) : The drowsiness results in nodding the head while sleeping without knowledge. It is caused due to weariness, distress, intoxication etc. Its fruition makes the living being move his head and body and forget what is done during sleep

(8) Conation-obscuring of Deep Drowsiness (Pracalā-Pracalā) : Deep drowsiness means more intense drowsiness Its fruition leads the flow of saliva from the mouth and movement of body parts (without knowing about them)

(9) Somnambulism (Styāna-gṛddhi) : It is the specific form of slumber whose fruition causes the person to do or strive after plenty of activities of valour during sleep but does not remember them at all on waking up.

(C) Two Sub-species of Feeling-producing Karma

The feeling-producing karma has the following two sub-species :

(1) Pleasure feeling-producing (Sātā-vedanīya) : It is the sub-species whose fruition makes the living being to experience the pleasure in the form of physical and psychical delights in the celestial or other destinities

(2) Pain feeling-producing (Asātā-vedanīya) : It is the sub-species whose fruition makes the living being to experience the variety of sufferings in the destinity of infernal etc

(D) Twenty eight Sub-species of Deluding- Karma

Basically, the deluding karma has two varieties (1) faith-deluding karma (Darśanamohanīya), and (2) conduct-deluding karma (Cāritramohanīya). The faith-deluding karmas has three varieties . (1) Mithyātva (Wrong-ness or Wrong faith), (2) Samyakmithyātva (Right-cum-wrong-ness) and (3) Samyaktvaprakṛti (Righteousness with eslight defects)

The Species of Wrong-ness : It is the karmic species whose fruition leads to wrong belief and non-predilection in the accurate nature of entities as stated by the omniscients.

The Species of Right-cum-Wrong-ness : It is the karmic species whose fruition leads to the volitions which have both types of right and wrong belief in the true nature of the entities.

The Species of Righteousness with Eslight Defects: The karmic species of righteousness with eslight defects is defined as that whose fruition, though does not lead to destroy the quality of righteousness but the individual has the flaws of unsteadiness and staining in his volitions This karmic species is a partially cleansed state of the species of wrong-ness.

Two Varieties of Conduct-deluding Karma : There are two varieties of conduct deluding karma : (1) Feeling-producing of passions (Kaṣāyavedanīya) and (2) Feeling-producing of quasi-passions (No-Kasāyavedanīya). There are sixteen kinds of passions under four categories and nine kinds of quasi-passions. The categories of passions are given below ·

(1-4) Infinite-bonding (Anantānubandhī) passions of anger, pride, deceit and greed

(5-8) Four partial renunciation-obscuring (Apratyākhyānā-varaṇa) passions of anger, pride, deceit and greed.

(9-12) Four total renunciation-obscuring (Pratyākhyanā-varaṇa) passions of anger, pride, deceit and greed.

(13-16) Four gleaming (Sanjvalana) passions of anger, pride, deceit and greed.

(1) Infinite-bonding Anger : The term 'Ananta' (infinite) means the world. The infinite bonding passion is that which is the cause of worldly wandering. The infinite-bonding passion of anger is that whose fruition, leads to anger which may cause infinite wandering in the world

(2) Infinite-bonding pride : It is the karmic species which causes the pride resulting in the infinite wandering in the world

(3) Infinite-bonding deceit : It is the karmic species whose fruition leads to the specific fraudulence to cause infinite wandering in the world.

(4) Infinite-bonding greed : It is the karmic species whose fruition leads to consistently intense greediness.

All the infinite-bonding passions obstruct the attribute of righteousness.

(5-8) Partially renunciation-obscuring passions : These are the passions which obscure

the observance of abstinence or vows even to a very small extent. It does not allow to observe even partial vow-observance. This category of passions does not allow even to observe partial vows It has also four varieties like anger, pride, deceit and greed They could be defined accordingly.

(9-12) Total Renunciation-obscuring passions : These are the passions whose fruition leads to the complete obscuration of observance of vows. There could not be observance of complete vows under this category. There are four kinds of passions under this category : anger, pride, deceit and greet They could be defined accordingly.

(13-16) Gleaming passions (Sanjvalana) : These are the passions whose fruition causes uniform shining of restraint mixed with passions and which does disturb perfect conduct This category has also four varieties of anger, pride, deceit and greed. They should be defined accordingly

Thus, the above are the sixteen varieties of passions

Nine Quasi-passions (No-kaṣāyas) : The term quasi-passion is defined as the slight or weak passions which may lead to general passions. There are nine kinds of quasi-passion (1) Laughter, (2) Liking, (3) Disliking, (4) Sorrow, (5) Fear, (6) Disgust, (7) Feminine Libido, (8) Masculine Libido, and (9) Neuter Libido.

The **Laughter** is that whose fruition results in amusement and laughter. The quasi-passion of **Liking** is that whose fruition develops special affection towards wife, son, riches, country etc The quasi-passion of **Disliking** is that whose fruition develops ennui towards the country and riches etc The quasi-passion of **Sorrow** is that whose fruition causes grief on separation of the desired ones. The quasi-passion of **Fear** is that whose fruition results in restlessness in mind The quasi-passion of **Disgust** is that whose fruition results in hatred towards others or causes covering of one's own defects and uncovering of other's defects. The quasi-passion of **Feminine Libido** is that whose fruition results in (i) feminine attitudes, (ii) desire for males through eye-blinking etc and (iii) excess of deceitfulness. The quasi-passion of **Masculine libido** is that whose fruition results in volitions related with desires to enjoy women The quasi-passion of **Neuter libido** is that whose fruition results in mixed volitions to enjoy men or women etc

Thus, the 25 varieties of conduct-deluding karma (9 quasi-passions and 16 passions) and 3 varieties of faith-deluding karma make up the 28 sub-species of the deluding karma.

(E) Four Species of Life-span-determining Karma (Āyu-karma)

(1) Life-span-determining karma of Infernal Destinity : It is the karma whose fruition determines and restrains the living being in infernal body.

(2) Life-span-determining karma of Subhuman Destinity : It is the karma whose fruition determines and restrains the living being in subhuman destinity.

(3) Life-span-determining karma of Human Destinity : It is the karma whose fruition determines and restrains the living being in human destinity.

(4) Life-span-determining karma of Celestial Destinity : It is the karma whose fruition determines and restrains the living being in celestial destinity.

(F) Ninety-three Species of Physique-making Karma (Nāma Karma)

There are ninety-three sub-species of physique making karma They are detailed and defined below ·

(1) Physique-making karma of Destinity (Gati) : It is the karma whose fruition leads the living being to acquire new mode from the earlier mode of existence. There are four kinds of destinity (a) Infernal destinity, (b) Sub-human (Tiryanca) destinity, (c) Human destinity and (d) Celestial destinity. The fruition of these karmas lead one to acquire the shape and body of infernals, sub-humans, humans and celestials respectively.

(2) Physique-making karma of Genus or Class (Jāti) : It is that karma which groups the living beings based on similar and non-transgressable attributes. For example, the one-sensed living beings are uniform but they do not mutually transgress into two-sensed etc beings. This is the non-transgressibility. Moreover, all the one-sensed living beings are similar to each other with respect to one-sensed-ness. This is the similarity of the attributes. This attribute of non-transgression is observed in all the living beings having different senses. Thus, the terms 'one-sensed' etc. are termed as 'class' or 'genus'.

There are five kinds of physique making karma of class or genus It is the karma whose fruition results in the designation of the living being as one-sensed, two-sensed, three-sensed, four-sensed and five-sensed according to which they form different classes of living beings respectively such as 'one-sensed class' etc.

(3) Physique-making karma of Body : It is the karma whose fruition leads to the

formation of body. There are five kinds of body : (1) Gross (Audārika), (2) Protean (Vaikriyaka), (3) Ejectable or translocational (Āhāraka), (4) Luminous (Taijasa), and (5) Kārman body The fruition of these specific body karmas lead to the formation of these five types of body respectively.

(4) Physique-making karma of Limbs and Minor Limbs (Ango-pānga) : It is the karma whose fruition results in the distinction among (a) eight primary or major parts of the body like head, back, thigh, arms, stomach, hands, feet and lotus-like heart and (b) many other secondary or minor parts of the body like fore-head, nose etc It has three varieties :

(a) Limbs and Minor Limbs of Gross Body

(b) Limbs and Minor Limbs of Protean Body

(c) Limbs and Minor Limbs of Ejectable Body.

(5) Physique-making karma of Formation (Nirmāṇa) : It is the karma whose fruition results in the formation of various limbs and minor limbs or organs of the body formed due to the fruition of the physique-making karma of body It has two varieties : (i) Positional formation (Sthāna nirmāna), and (ii) Scalar or size formation (Pramāṇa nirmāna) The first fixes the position while the second fixes the size of the parts.

(6) Physique-making karma of Bonding or Union (Bandhana) : It is the karma whose fruition results in mutual union or connection between the mattergic aggregates received or acquired by the living being in the nature of mattergic variforms etc by the fruition of the physique-making karma of body There are five kinds of bonding karma (a) gross-body bonding, (b) protean body bonding, (c) ejectable body bonding, (d) luminous body bonding, and (e) karman body bonding.

(7) Physique-making karma of Fusion (Sanghāta) . It is the karma whose fruition results in the association of gross body etc. through tight or packed interpenetration without porosity to become uniform This species has also five varieties : (a) gross, (b) protean, (c) ejectable, (d) luminous, and (e) karmanic.

(8) Physique-making karma of Configuration (Sansthāna) : It is the karma whose fruition results in the formation of specific physical shapes and sizes of the body. It has six varieties

(a) Perfectly regular or symmetrical (Sama-Catūrasra) : It is the karma whose fruition

results in a body with a perfect symmetrical shape with regards to height and width etc. as per the science of palmistry (Sāmudrika śāstra).

(b) Banyan-like upper part symmetrical (i.e. above navel, Nyagrodha parimandala): It is the karma whose fruition results in the shape of the body like banyan tree which is thicker above navel and thinner below navel.

(c) Svāti-constellation or Slough-of-snake-like Lower-part-Symmetrical (i.e. below navel, Svāti) : It is the karma whose fruition results in the lower-part with symmetrical shape of the body (i e below navel) i.e. thicker below navel and thinner above navel like the shape of Svati constellation or slough of the snake configuration

(d) Hunch-backed configuration (Kubjaka) : It is the karma whose fruition results in a hunch-backed shape of the body (i.e. raised back).

(e) Dwarf-Configuration (Vāmana) : It is the karma whose fruition results in the shape of the body which is short in stature

(f) Irregular-shaped Configuration (Hundaka, Unsymmetrical) : It is the karma whose fruition results in an irregular or unsymmetrical shape of the body which does not have any specific shape of its limbs and minor limbs etc

(9) Physique-making Karma of Bone-joints (Sanhanana) : It is the karma whose fruition results in specific types of joints between the bones in different parts of the body. There are six kinds of bone joint as below :

(a) Wrapped and Nailed Adamantine Hard joint (Vajra-vṛṣabha-nārāca-sanhanana): It is that bone joint where the bone-junctions are stuck together by a diamond-like hard material and wrapped by it along with nailing of hard material so that they may not be broken or pierced by anything.

(b) Unwrapped but Nailed Adamantine joint (Vajra-nārāca) : It is that bone joint where there are bone joints of diamond with nails of diamond without wrapping.

(c) Nailed Adamantine joint (Nārāca) : It is the karma whose fruition results in bone-joints with adamantine nailing only without wrapping and stucking.

(d) Semi-adamantine joint (Ardha-nārāca) : It is the karma whose fruition results in bone-joints where one-side is adamantinely nailed while the other side is ordinarily nailed

(e) Nailed joints (Kīlita) : It is the karma whose fruition results in bone-joints where jointing is done by ordinary nailing materials.

(f) Loose or Weak joints (Asamprāptasṛpātikā) : It is the karma whose fruition results in bone joints where the internal non-jointed bones are joined through external wrappings of veins, sinews and flesh etc. and they are not nailed

(10) Physique-making karma of Colour : It is the karma whose fruition causes the manifestation of specific colour in the body. It has five varieties . (a) black, (b) blue, (c) red, (d) yellow and (e) white

(11) Physique-making karma of Smell : It is the karma whose fruition results in specific types of smell in the body It has two varieties : (a) good, and (b) bad.

(12) Physique-making karma of Taste : It is the karma whose fruition results in manifestation of different tastes in the body. It has five varieties . (a) Bitter, (b) Pungent, (c) Astringent, (d) Acidic and (e) Sweet

(13) Physique-making karma of Touch : It is the karma whose fruition results in the manifestation of specific touches in the body. It has eight varieties (a) Hard, (b) Soft, (c) Heavy, (d) Light, (e) Cold, (f) Hot, (g) Smooth, (h) Rough

(14) Physique-making karma of Successory Transmigration (Ānupūrvī) : It is the karma whose fruition does not make the form of previous body dis-appear during the transmigratory motion. It means there should not be the loss of shape of previous body It has four varieties

(a-d) Successory transmigration towards : (a) Infernal, (b) Sub-human, (c) Human, and (d) Celestial destinity

(a-d) Successory Transmigration towards Infernal Destinity (Naraka gatyānupūrvī): When the living being leaves the body (or dies) after completing the life-span and shows tendency to move towards the infernal destinity, the cause of non-disappearance of the form of earlier body during transmigratory motion is manifest. This is caused by the karma of successory transmigration of Infenal destinity Similarly, the other three types should also be defined.

(15) Physique-making Karma of A-heavy-a-light (Agurulaghu) : It is the karma whose fruition results in a body neither too heavy like iron-ball to fall below nor too light to fly away like cotton

(16) Physique-making Karma of Self-harming (Upaghāta) : It is the karma whose fruition results in having body parts like horns, fatty stomach etc. which may be the cause of harming own-self.

(17) Physique-making Karma of Alien-harming (Paraghāta) : It is the karma whose fruition results in such body-parts like sharp horns, nails, jaws etc which may cause harm to others.

(18) Physique-making Karma of Respiration (Ucchvāsa) : It is the karma whose fruition results in the function of inhaling and exhaling of airs.

(19) Physique-making Karma of Hot-Light (Ātapa) : It is the karma whose fruition results in the emission of hotness and light like sunshine to give heat to others This physique-making karma of hot light is found in the gross earth-bodied beings residing in the astral plane of the sun Its rays are only hot, but it is cold at the base.

(20) Physique-making Karma of Cold Light (Udyota) : It is the karma whose fruition results in a radiant body with cool light emission. This karma is found in the one-sensed gross earth-bodied beings residing in the astral plane of the moon. The firefly etc. have also the fruition of this karma

(21) Physique-making Karma of Space-movement (Vihāyogati) : It is the karma whose fruition results in movement in space. It has two varieties : (a) Praiseworthy (Praśasta) and (b) Non-praiseworthy (A-prasasta).

(22) Physique-making Karma of Mobiles (Trasa) : It is the karma whose fruition results in the birth as a mobile being of two or more senses.

(23) Physique-making Karma of Gross body (Bādara) : It is the karma whose fruition results in having non-fine body which may be obstructed by others or which may obstruct others

(24) Physique-making Karma of Completion (Paryāpti) : It is the karma whose fruition results in completion of all the six completions of food, body, senses, respiration, speech and mind as appropriate with the class of the living beings.

(25) Physique-making Karma of Individual body (Pratyeka Śarīra) : It is the karma whose fruition results in enjoying an individual body formed due to the physique-making karma of body by a single living being. In other words, whose fruition results in only one living being

as the owner of the whole body.

(26) Physique-making Karma of Firmness (Sthira) : It is the karma whose fruition results in keeping the limbs and minor limbs of body sturdy, strong and stable in position It also keeps the three humours - wind (Vāta), bile (Pitta) and phelgm (Cough) and internal secretions of the body in equilibrium. This karma results in the disease-free body and peaceful mind.

(27) Physique-making Karma of Auspicity (Śubha) : It is the karma whose fruition results in charm, beauty and enjoyability of the parts of the body like head etc and the body as a whole

(28) Physique-making Karma of Amiability (Subhaga) : It is the karma whose fruition results in appearance of the body as attractive and delightful to others.

(29) Physique-making Karma of Melodious Voice (Susvara) : It is the karma whose fruition results in mind-pleasing and sweet voice of the living beings

(30) Physique-making Karma of Lustrous body (Ādeya) : It is the karma whose fruition results in specially desired brilliance, shine or radiance in the body of the living beings

(31) Physique-making Karma of Reputation and Renown (Yaśaskīrti) : It is the karma whose fruition results in public acclaims of merit-earning deeds and qualities of the living beings.

(32) Physique-making Karma of Tīrthankaraship (Tīrthakaratva) : It is the karma whose fruition results in the status of the Enlightened-hood which has un-imaginably specific magnificence. The bonder of this karmic species is called supreme Venerable (Bhagavān) as the bonder being creates wonders and excitements in all the three worlds.

(33) Physique-making Karma of One-sensed Beings (Sthāvara) : It is the karma whose fruition results in birth in the class of living beings with one sense only (i e with embodiments of earth, water, fire, air and plants).

(34) Physique-making Karma of Fineness (of body - Sūkṣma) : It is the karma whose fruition results in a body incapable of being obstructed by others or also incapable of offering obstruction to others

(35) Physique-making Karma of Non-completion (Aparyāpti) : It is the karma whose fruition results in partial or total non-development of six types of completions In other words,

the living being under this karmic fruition is in the temporally non-completioned state.

(36) Physique-making Karma of General Body (Sādhāraṇa Śarira) : It is the karma whose fruition results in a body which is possessed or enjoyed by many living beings

(37) Physique-making Karma of Non-firmness (Asthira) : It is the karma whose fruition results in leaning and thinning of body parts and its elements and humours of the body may not be in proper and equilibrated position. The fruition of this karma results in the body to be ailing or diseased.

(38) Physique-making Karma of Inauspicity (Aśubha) : It is the karma whose fruition results in a body whose parts like head etc are unpleasant in sight

(39) Physique-making Karma of Non-amiability (Durbhaga) : It is the karma whose fruition results in a body-even with good personality-not to be liked by others.

(40) Physique-making Karma of Harsh Voice (Dus-svara) : It is the karma whose fruition results in mind-displeasing and undesirable voice of the living beings.

(41) Physique-making Karma of Non-lustrous body (Anādeya) : It is the karma whose fruition results in non-radiant and non-shining body.

(42) Physique-making Karma of Non-reputation and Non-renown (Ayaśaskirti) : It is the karma whose fruition results in defame and no-glory of the living beings despite their good deeds.

Thus, these are 42 main sub-species of the physique-making karma and when many of these are sub-classified, they make up 93 as pointed out.

(G) Two Varieties of Status-determining Karma (Gotra-karma)

The two varieties of the status-determining karma are given below :

(1) High status : It is the karma whose fruition results in the birth in publicly honoured and dignified families.

(2) Low status : It is the karma whose fruition results in the birth in publicly dishonoured families

(H) Five Varieties of Obstructing Karma (Antarāya Karma)

There are five varieties of obstructing karma as given below :

(1) Donation obstructing (Dānāntarāya) : It is the karma whose fruition results in physical or mental impediments in offering donation despite desires for doing so.

(2) Gains-obstructing (Lābhāntarāya) : It is the karma whose fruition results in not acquiring or earning gains despite desire for having them

(3) Consumable-enjoyment-obstructing (Bhogāntarāya) : It is the karma whose fruition results in non-enjoyment of consumable materials like food, flowers etc

(4) Repititive-consumable-enjoyment-obstructing (Upabhogāntarāya) : It is the karma whose fruition results in unability to enjoy the non-consumable objects like women etc despite desire for them.

(5) Potency-obstructing Karma (Vīryāntarāya) : It is the karma whose fruition results in non-manifestation of one's energy/capacity despite having desire to do so

Thus, the eight karmas have 148 species.

Merit-earning and Demerit-earning karmic Species

All the above karmic species have been classified in two categories (1) Merit-earning species which earn merit or worldly happiness on fruition and (2) Demerit-earning species which earn demerit or worldly worries on fruition.

A. Merit-earning or Sacred Karmic Species : There are sixty eight merit-earning karmic species as given below .

(1) Pleasure-feeling producing karma.

(2-4) Three life-span-determining karmas of (a) Subhuman, (b) Human and (c) Celestial life-spans.

(5) High status of status determining karma.

(6-68) 63 karmic species of physique-making karma as below :

(1-2) Human destinity, successory transmigration of human destinity.

(3-4) Celestial destinity, successory transmigration of celestial destinity.

(5) Five-sensed class.

(6-10) Five bodies.

(11-15) Five bondings.

(16-20) Five fusions.

(21-23) Three types of limbs and minor limbs.

(24-43) Twenty auspicious varieties of colour (5), smell (2), taste (5) and touch (8).

(44) Perfectly symmetrical configuration.

(45) Adamantine wrapped and nailed bone joint.

(46-51) A-heavy-a-light, alien harming, respiration, hot light, cold light, praiseworthy space movement.

(52-61) Mobile decad : (1) Mobile, (2) Gross, (3) Completion, (4) Individual body, (5) Firmness, (6) Auspicity, (7) Amiability, (8) Melodious voice, (9) Lustrous body and (10) Reputation and renown.

(62) Tīrthankaraship

(63) Formation.

B. Demerit-earning or Non-sacred Karmic Species : There are one hundred non-sacred karmic species which are given below .

(1-47) 47 species of four destructive karmas (knowledge obscuring 5, conation-obscuring 9, deluding 28 and obstructing 5).

(48) Low status.

(49) Penury-feeling producing karma.

(50-51) Infernal life-span, subhuman life-span.

(52-53) Infernal destinity, successory transmigration of infernal destinity.

(54) Subhuman destinity.

(55-58) 4 classes of one-sensed, two-sensed, three-sensed and four-sensed beings.

(59-63) Five configurations (barring the first one)

(64-68) Five bone joints (barring the first one)

(69-88) Twenty inauspicious varieties of colour, smell, taste and touch.

(89) Self-harming.

(90) Non-praiseworthy space-movement.

(91-100) Non-mobile decad : (1) non-mobile body, (2) fine body, (3) non-completion, (4) non-firmness, (5) inauspicity, (6) non-amiability, (7) harsh voice, (8) non-lustrous body, (9) non-reputation and non-renown and (10) common body

Thus, we have a total of 100+68=168 karmic species here. However, only 148 species have been mentioned earlier. It means that the twenty species of colour, smell, taste and touch are counted in both the categories of sacred and non-sacred species.

Unconscious Impression or Latency duration of Passional Dispositions (Vāsanā-kāla) :

It is stated that the unconscious impression or pre-dispositional duration of

(a) Gleaming passions is one Antarmuhūrta.

(b) Total renunciation-obscuring passions is fifteen days.

(c) Partial renunciation-obscuring passions is six months, and

(d) Infinite-bonding passions is numerable, innumerable or infinite births of the living beings.

Definition of Unconscious Impression or Pre-disposition (Vāsanā)

Some body got angry over some other body. Later, when he gets engaged in some other work, he does not have fruition of anger but he also does not have the volition of forgiveness. Thus, the anger, already done earlier, becomes latent in sub-conscious mind. The period of this latency has been called as duration of latency or impression here.

States of Karma (Karaṇas)

Each of the primary or secondary karmic species has ten states which are called karaṇas or operations. They are named as (1) Bonding (Bandha), (2) Augmentation (Utkarṣaṇa), (3) Transition (Sankramaṇa), (4) Attenuation (Apakaraṣṇa), (5) Pre-maturation (Udiraṇā), (6) Existence (Satva), (7) Fruition (Udaya), (8) Subsidence (Upaśama), (9) Partial incapacitation (Nidhatti) and (10) total incapacitation (Nikācanā)

(1) Bonding : The bonding state is defined as the homolocalised relationship of the mattergic entities with soul in the form of knowledge-obscuring etc. karmas through the volitions of wrongness etc. resulting in the obscuration of property of knowledge etc. of the living beings. In other words, the binding of mattergic karmas with the worldly soul or the living being is called 'Bonding'.

(2) Augmentation : This process is defined as that in which the karmic duration (Sthiti) and intensity (Anubhāga) are increased. It is a delayed fruition.

(3) Transition : It is the process in which a karmic species transforms into other karmic species of the same primary karma (There are some exceptions also).

(4) Attenuation : It is the process in which the duration and intensity of fruition of the karmic species is reduced or the karmic fruition is quickened (due to austerity etc).

(5) Pre-mature Fruition : It is the process in which the karmic fruition takes place in fruitional time before the normal time after induction period due to factors of attenuation.

(6) Existence : This process means the existence of mattergy in the form of earlier-earned karmas.

(7) Fruition : This is the state of karma in which it enjoys its total duration and attains the time for its fruition.

(8) Subsidence : This is the state in which the karma exists but it is incapable of fruition It means it is the karma which can not be fruitioned in fruitional time or which can not have pre-mature fruition.

(9) Partial Incapacitation : This is the state of karmas where they can neither have fruition in fruitional time nor they can have a state of transition.

(10) Total Incapacitation : This is the state of karmas where there can be no states of pre-mature fruition, transition, augmentation and attenuation. The totally incapacitated karmas are dissociated only after full fruition. It has been stated that this state of karma is caused by the causes like disrespect of real God, scriptures and preceptors.

The states of bonding, existence and fruition of these karmas are more popular

Bondable Karmic Species

There are one hundred and twenty karmic species which are bondable with the living beings This statement could be elaborated in the following way :

(1) Five bondings, five fusions and five bodies are concomitant. Hence, they could be included in five bodies. Thus, there will be a reduction of 10 species (15-5=10)

(2) The twenty varieties of colour, smell, taste and touch may be included in the four basic species. Thus, there is a reduction of 16 species (20-4=16)

(3) There is bonding of the species of wrong-ness only out of the three species of faith-deluding karma The species of righteousness with eslight defects and right-cum-wrong-ness are not bondable Thus, there is a further reduction of two species (3-1=2).

Thus, we have 10+16+2=28 species as non-bonding. This leads to 148-28=120 species as bondable species

Fruitionable Karmic Species

The karmic species of right-cum-wrong-ness and righteousness with eslight defects of the faith-deluding karma may be added to the 120 bondable species, leading to the result that there are 122 species capable of fruition with the living beings.

Karmic Species in Existence

All the 148 karmic species may be in existence in the living beings.

The bonding, fruition and existence of these karmic species is described specially in texts like Gommatasāra Karmakānda and Panca-sangraha etc They should be studied for better understanding.

Causes of Influx of the Eight Karmas

(1) Causes of Influx of Knowledge-obscuring and conation-obscuring karmas : There are six causes for the influx of knowledge and conation-obscuring karmas :

(i) Spite against knowledge and conation (Pradosa).

(ii) Concealment of knowledge and conation (Ninhava).

(iii) Envy or jealousy in imparting knowledge and conation (Mātsarya)

(iv) Impediment-creation in acquisition of knowledge and conation (Antarāya)

(v) Disrespect shown by words or deed towards knowledge and conation offered by others (Āsādana)

(vi) Blaspheming the true knowledge and conation or calling them as false (Upghāta).

(i) Spite : The spite is defined as disliking or non-praising the true knowledge / conation taught by the religious scholars

(ii) Concealment : It is defined as to conceal one's knowledge and conation for those seeking them due to some causes.

(iii) Jealousy : This is not to impart knowledge or conation to a seeker assuming that he will also become a religious teacher.

(iv) Impediment : This is to create / place obstacles in the way of person acquiring knowledge.

(v) Disrespect : This is to show disregard by words or action for the proper knowledge and conation taught by others.

(vi) Blasphemy : This is to blame true knowledge and conation and calling them as false.

Causes of Influx of the Feeling-producing Karma

There are two kinds of feeling-producing karma : (1) Penury-feeling-producing karma, and (2) Pleasure-feeling-producing karma. There are six causes influx of the penury-feeling producing karma They are (i) suffering (Dukha) (ii) sorrow (Śoka), (iii) agony (Tāpa), (iv) moaning (Ākrandana), (v) injury or killing (Vadha) and (vi) lamentation (Paridevana) - all related to self, other or both

(i) Suffering : It is defined as the specific volitions in the form of pains or displeasure

(ii) Sorrow : It is defined as mental and physical sadness due to loss or separation of the desirable, useful or beneficial things to one-self

(iii) Agony : It is the feeling of distress or repentance owing to one's defame or disgrace in the world

(iv) Moaning : It is weeping loudly and with tears due to repentance or anguish.

(v) Injury or Killing : It is to inflict injury on others and destruction of the vitalities of life-span etc

(vi) Lamentation : It is the kind of loud out-cry or weeping with distressful volitions so that the listeners may feel sympathy for him

Though the sorrow etc are the varieties of suffering, but they have been mentioned here to indicate the varieties of suffering

Cause of Influx of Pleasure-feeling-producing Karma

There are seven main causes of influx of pleasure-feeling-producing karma (1) Compassion in general and towards the devouts in particular (Bhutavratyanu Kampā), (2) Donation or charity (Dāna), (3) Restraint with attachment (Sarāga Sanyama) etc , (4) Activity of vowel observances (Yoga) etc (5) Forgiveness or equanimity (Kṣānti), (6) Absence of avarice or greed (Śauca), and (7) Devotion to the Enlightened ones (Arhadbhakti) and so on.

(1) Compassion in general and towards the devouts : The compassion is defined as a fellow feeling for or distress at the penury of others as they are one's own. Having this type of

fellow feeling for all the living beings of the world in general and for the persons observing vows or devouts in particular is called compassion for the living beings and compassion for the devouts.

(2) Donation or charity : It is to offer useful things to others which may be beneficial to self & others.

(3) Attachment-based restraint etc. : The restraint is defined as to abstain from the objects of five senses and mind and to abstain from injury to the six groups of the living beings The restraint with desires or affection is attachmental restraint. There is the term 'Ādi' (etc) with this factor. This means that besides attachmental restraint, (i) restraint-cum-non-restraint (vows of the laity), (ii) Involuntary karmic dissociation (i.e. renouncing of consumables and non-consumables devoid of anguish in prisons etc.) and (iii) austerities with wrong-ness are also included here.

(4) Activity or Mental concentration : It means to observe vows and restraints etc with mental concentration directed in this direction

(5) Forgiveness or Equanimity : It means the renunciation of passions or absence of passions.

(6) Absence of Avarice or greed : The term 'Śauca' has two meanings having the same sense. When it means purity, it means renunciation of greed. When it means renunciation of greed, it also means purity

(7) Devotion to the Enlightened Ones : It means to have faith in the five Supreme souls and other great personages and their commandments.

The aphorism 6.12 of Tattvārtha Sūtra mentions only the six causes. But there is the ending term 'iti' in it which indicates that devotion to the Enlightened ones and selfless service of ascetics etc should also be included as the causes of influx of pleasure feeling producing karma in addition to the six ones named.

Causes of Influx of Faith-deluding Karma

The blaspheming or defaming the five–omniscients, scriptures, ascetic order, religion and deities, is the cause of influx of faith deluding karma.

Blasphemy is defined as to find faults in the great or virtuous people.

(1) Blasphemy of the Omniscient : The blasphemy of omniscient may be illustrated by the statements like, "The omniscients live on morsels of food and conduct themselves like common men etc."

(2) Blasphemy of Scriptures : The blasphemy of scriptures may be illustrated by the statements like, "The scriptures recommend meat-eating and wine-drinking etc."

(3) Blasphemy of Ascetic Order or Sangh : This may be illustrated by the statements like, "The ascetics are base-born, naked and worth condemnation etc."

(4) Blasphemy of Religion : The blasphemy of the religion may be illustrated by the statements like, "There is no substance in the Jina-propounded religion. Whosoever follows this religion, he will be a demon in rebirth, and so on."

(5) Blasphemy of Deities : The blasphemy of deities may be illustrated by the statements like "The deities drink wine, they eat meat, they get pleased by sacrifice etc. etc."

Causes of Influx of Conduct-deluding Karma

The intense volitions induced by the fruition of passions lead to the influx of conduct-deluding karma.

Causes of Influx of Life-span-determining Karma

There are four kinds of life-span karma : (1) Infernal life-span, (2) Sub-human life-span, (3) Human life-span, and (4) Celestial life-span. Each of the categories has different causes of influx.

(1) Causes of Influx for Infernal Life-span : The causes of influx for infernal life-span karma are (1) excessive internal and external occupational violence, and (2) possessional attachment.

(2) Causes of Influx for Sub-human Life-span : The deceitfulness and cheating etc. are the causes of influx of the sub-human life-span.

(3) Causes of Influx for Human Life-span : The causes of influx for human life-span are (1) Slight internal and external occupational violence and (2) Slight possessional attachment. Mildness in nature or simple nature is also the cause of influx of this karma.

When there is no observance of primary and supplementary vows, there is strongest, strong, weak or weakest intensity of passions leading to the influx of all the four kinds of life-span karmas respectively. The five vows of non-violence etc. are called 'Vratas' while the seven vows of directional limitation etc. are called 'Śilas' or secondary or supplementary vows

(4) Causes of Influx of Celestial Life-span : There are four causes of influx of celestial life-span : (1) attachmental restraint, (2) restraint-cum-non-restraint, (3) involuntary karmic dissociation and austerities with wrong-ness (Bāla-tapa). The right faith is also the cause of influx in this case. Of course, this is the cause of influx of karma of empyrean deities and not in case of others Though the right faith is not the cause of 'influx of any karma but it causes bondage of karma when associated with attachment which is normally there in case of most worldly beings.

Causes of Influx of Physique-making Karma

(a) Inauspicious physique-making karma : The causes of influx of inauspicious physique-making karma are as below: (1) Crooked activities, (2) Deception to others, (3) Wrong faith The fickleness of mind, envy, condemnation of others, self-praise etc are also the causes of influx of the inauspicious physique-making karma.

(b) Causes of Influx of Auspicious Physique-making Karma : The factors in opposition to the influx of inauspicious physique-making karma are the causes of influx of the auspicious physique-making karma In other words, simple activity and non-deceptive nature etc are the causes of influx of the auspicious physique-making karma.

(c) Causes of Influx of Physique-making Karma of Tīrthankaraship

There are sixteen causes for the influx of the physique-making karma of Tīrthankaraship. They are named and defined below, though they have also been stated in Section-3 of the book earlier

(1) Purity of Right Faith (Darśanaviśuddhi) : It is the pure right faith devoid of twenty-five defects.

(2) Endowment with Reverence (Vinaya Sampanntā) : It is to offer proper reverence to Jina commandments, Ratnatraya and its observers and preceptors.

(3) Non-violatory Observance of Primary and Secondary Conduct (Śīlavrateṣv-anaticāra) : It is the faultless observance of five primary vows of non-violence etc. along with

supplementary vows like giving-up anger etc. which safeguard the vows.

(4) Incessant pursuit of Knowledge and Conation (Abhīkṣṇa Jnānopayoga) : It is the constant cultivation of knowledge and conation regarding the soul and other categories of reals and realities

(5) Emotional Excitement for Salvation and for Fear of Worldly Cycles (Samvega) : It is to remain always in contemplation about the fear for worldly cycles and transmigration and desire for salvation.

(6) Donation as per Capacity (Śaktitastyāga) : It is the offer or bestowing of food, medicine, shelter and knowledge to others depending on one's capacity.

(7) Austerities as per Capacity (Śaktitastapa) : It is to practice austerities like fasting etc and bearing afflictions etc as per one's capacity.

(8) Protection of Saints (Sādhu Samādhi) : It is to remove obstacles in the way of ascetic observances and remove inflictions on them It is also to die a holy or heroic death

(9) Pious Respectful Service (Vaiyāvṛtyakaraṇa) : It is to offer pious respectful service to the ailing, novice or older saints to smoothen their observances

(10-13) Devotion to the Enlightened ones, Head of the saints, Preceptors and Scriptures (Arhadbhakti, Ācāryabhakti, Bahuṣrutabhakti and Pravacanabhakti) : It is to offer homage, worship and eulogy to the Omniscients, head of the saints, preceptors and scriptures.

(14) Regular Practice of Essential Duties (Āvaśyakāparihāṇi) : It is the practice six essential duties like observance of equanimity etc daily at proper time without any escape or gap

(15) Glorification of Jaina Path (Mārga Prabhāvanā) : It is the promotion and propagation of Jina teachings through various ways.

(16) Affection for Co-religionists (Pravacana Vātsalya) : It is to have a selfless affection and brotherhood towards the co-religionists like the cow and calf

These sixteen observances are called sixteen-fold reflections (Bhāvanās). They are the causes of influx of the karmic species of Tīrthankaraship. Out of these sixteen, the first one of the purity of right faith is the main one The influx of the species of Tīrthankaraship could be there even if all the other fifteen factors may not be in full swing along with the factor of the purity of right faith

Causes of Influx of Status-determining Karma

There are four causes of influx of **low-status karma** : (1) Censuring or blaming others, (2) Self-praise, (3) Concealment of good qualities in others, and (4) Exaltation of good qualities absent in oneself.

The causes of influx of **high-status karma** are just the reverse of those of the low-status karma, i.e. (1) praise of others, (2) censure of oneself, (3) exaltation of good qualities of others, (4) concealing of good qualities of the self. Besides these four causes, humility or offer of reverence to others and modesty (pride-less-ness) are also the causes for the influx of high-status karma

Causes of Influx of Obstructive Karma

The causes of influx of the obstructive karma is to lay obstacles in the way of offering donation, acquiring gains, enjoyment of consumables and multiple-consumables and earning of potency.

Causes of Bondage of Karma

It has been admitted that there are five causes of bondage of the karmas as per Tattvārtha Sūtra aphorism 8 1 · (1) wrong faith (mithyātva), (2) non-abstinence (avirati), (3) non-vigilance (pramāda), (4) passion (kaṣāya) and (5) activities or yoga

(1) Wrong faith : The wrong faith has two varieties . (a) Natural and (b) Acquired through instructions etc.

(a) Natural Wrong Faith : It is manifest in the form of taking alien entity as one's own or adopting absolutist attitude etc. due to eternal impressions and without instructions from any source It is the perverse faith. It means to have faith in false deities, scriptures and teachers

(b) Acquired Wrong Faith : It is defined as to have perverse faith due to the instruction of and teaching by others This is manifest in the belief in the perverse deity, scripture and teachers etc.

The wrong-ness has three varieties also : (1) acquired, (2) natural, (3) doubt-based It has five varieties also : (a) absolutist or mono-viewing (Ekānta), (b) Opposite or illusory (Viparīta), (c) Reverential (Vinaya), (d) Doubtful (Sanśaya), (e) Agnostic (Ajnāna).

(a) Absolutist Wrong Faith : It is defined to have an invariable opinion about the multi-

property entity. For example, an entity is absolutely momentary or absolutely eternal. It is absolutely describable or absolutely indescribable and so on

(b) Opposite Wrong Faith : It is defined as the presumption of reverse or opposite nature of religion and realities etc For example, violence leads to heavens etc.

(c) Reverential Wrong Faith : It is defined as showing equal respect to all the real and un-real Gods/deities, scriptures and teachers and have similar opinion about them.

(d) Doubtful Wrong Faith : It is defined as not to hold definite or decided views on right and wrong issues or entities. For example, whether the clothed garb or naked garb is the path-way for salvation.

(e) Agnostic Wrong Faith : It is defined as having no capacity for understanding or examining the pros and cons of a system or entity. For example, not to understand "The reals of the living etc. as the true ones and they are as scripturally described."

The wrong faith has also been admitted as having 363 varieties on doctrinal basis (heretic doctrines) which form its detailed description Similarly, it may have varieties equivalent to the measure of innumerable universes, depending upon the volitions of the living beings.

Three hundred sixty three Heretic Doctrines

There are 363 absolutist wrong faiths or doctrines in the world where only one standpoint is admitted as a doctrine. They are shown as below .

(i)	Actionist doctrines (Kriyāvādīs)	180
(ii)	Non-actionist doctrines (A-Kriyāvādīs)	84
(iii)	Reventialist doctrines (Vainayikas)	32
(iv)	Agnostic doctrines (Ajnānavādis)	67
		363

(i) One hundred eighty kinds of Actionists

In the first instance, write the word 'exists' (Asti) and write four words above it, (1) 'with respect to self', (2) 'with respect to not-self', (3) 'with respect to eternality', and (4) 'with

respect to non-eternality'. Then, write nine categories of reals like the living, non-living etc over them. Afterwards, write five-words over them : 'Time' (Kāla), 'God' (Īśvara), 'Soul' (Ātmā), Nature (Svabhāva) and Determinism (fate). Thus, we have 1 x 4 x 9 x 5 = 180, kinds of actionists.

The meaning of the term 'Asti' etc. and nine categories of reals (Jīva etc.) is easy and has been detailed earlier. We will elaborate the meaning of the terms 'time' etc.

Timism or the Doctrine of Time (Kāla-vāda)

The Timism postulates that it is the time which creates every thing (living or non-living) It is the time which destroys every thing. It is the time which is awakened in the beings under sleep. Who could be capable of annoying the time ? Thus, the timism admits that time is the determinant factor for creation.

Theism (Īśvara-vāda)

The theism postulates that the individual soul is devoid of knowledge. It is unable to do anything. In other words, the soul is helpless. The pains and pleasures of soul, its transmigration to hell and heavens and all other incidents are performed by the God. Thus, theism means God as the creator and controller of the world.

Doctrine of Soul (or Brahma)

This doctrine postulates that there is one great or Supreme Soul in the world He is the Man. He is the Deity. He is pervasive in all. He is conscious. He is totally incomprehensible He is the supreme and devoid of attributes. Thus, the doctrine of Soul means admission of every thing of the nature of Soul.

Determinism (Niyati-vāda)

The determinism postulates whatever happens at a time, place, rule of law and way etc - all is pre-fixed. It will happen at that time, place, rule of law and in the same way. Thus, admission of everything happening according to pre-determined way is called determinism

Naturalism (Svabhāva-Vāda)

This doctrine postulates that things are determined by their own nature (and not by any supreme being). Who makes the thorn as such a sharp-pricked ? What is the cause of various

forms among the deer, birds and animals ? All such questions are answered on the basis of the nature of things by itself Every entity has its inherent nature. Thus, to admit every thing or incident due to their inherent nature is the doctrine of Naturalism.

Thus, there are 180 kinds of actionists with respect to absolutistic views based on time, nature etc

(ii) Eighty-four Kinds of Non-actionists

In the first instance, write the word, 'Nāsti' (does not exist) Afterwards, write two words, 'with respect to self' and 'with respect to not-self'. Then, write seven words representing seven reals like the living, non-living etc. excluding sacred and sin. Over these, write five factors of Time, Nature etc as described above. Thus, on multiplication, all of them become 1 x 2 x 7 x 5 = 70 varieties Now, write again the word 'Nāsti' with the above seven reals written over it Then, write two words 'Time' and 'Fate' over them. Thus, on multiplication, they become 1 x 7 x 2 = 14 On addition of both, we get 70 + 14 = 84 varieties of non-actionists

(iii) Thirty two kinds of Reverentialists

The reverentialism postulates to offer equal regards through the tetrad of mind, speech, body and donation to eight categories of beings like deities, kings, wise men, saints, old men, children, father, and mother. Thus, on multiplication of 4 by 8, we get thirty two kinds of reverentialists. The followers of reverentialism admit liberation or fulfillment of the objective of life by offering reverence to all without examining the good or bad qualities associated with them

(iv) Sixty seven Kinds of Agnostics

The Agnosticism means not to know the nine categories of reals with respect to seven predications. For example, who knows that the living beings does exist or does not exist or does exist-cum-non-exist etc. This point should be expressed through seven predications Thus, we have 9 x 7 = 63 kinds of Agnostics. Now, write first 'pure entity' with four predications of 'exists', 'does not exist', 'does exist-cum-non-exist' and 'indescribable' written over it. This forms four alternatives Who does know the pure entity in these four-forms ? Thus, on addition of earlier 63 and 4 of these, we get 67 kinds of Agnostics

Thus, the wanton people have developed 363 kinds of absolutist doctrines which are liked by the ignorant people. Some more absolutist doctrines are given below :

(1) Exertionism (Puruṣārtha-vāda, Doctrine of Principal Pursuits)

Any living being, who is lazy, non vigilant and is dis-interested in undertaking strenuous effort can not enjoy any results For example, one can never enjoy breast milk without any exertion Thus, it is the exertion only which results in accomplishment of objects and actions. This kind of absolutist doctrine is known as 'Exertionism'.

(2) Fortunism (Daiva-vāda)

It postulates that exertionism is useless It is only the fate or fortune which is the best for worldly life. One looks that the king Karna with his body height like a fort-was killed in the war This is fortunism which leads to all kinds of accomplishments.

(3) Conjunctionism (Sanyoga-vāda)

The truly wise men admit that it is only the proper conjunction (of factors) which leads to accomplish actions For example, the chariot can not move on with one wheel Similarly, a blind and a lame man entered into the forest and when there was fire in the forest, they joined together - the lame man climbed over the blind man and reached their destination by moving onwards. Thus, the admission of absolutistic conjunction to be effective is the doctrine of conjunctionism

(4) Populism (Loka-vāda)

The public customs, once getting popular, can not be done away with even by the deities. What to say of others? For example, Draupadi garlanded only Arjuna while it was popularly taken as garlanding all the five Pāndavas Thus, the populists admit public report as the all-in-all for worldly ways

The religious saints tell us about what to add more on these doctrines All this description means that there are as many standpoints as there are pats of speech. Similarly, there are as many alien doctrines as there are standpoints. In other words, whatever is spoken, it is always with some aspect. At that time, that aspect is the standpoint The alien doctrines show their wrong-ness as they speak either without reference for any aspect or prove the multi-quality entity with one aspect only. The statements of alien systems are always wrong as they state their opinions absolutistically or as applicable in every way. In contrast, the Jainian statements are true because they speak with respect to some aspects.

(2) **Twelve kinds of Non-abstinence (Avirati) :** There are twelve kinds of non-abstinence.

(a) 1-6 No Compassion on the six-fold grouping of all the living beings.

(b) 7-12 No control over the five-senses and mind.

(3) Non-Vigilance (Pramāda) : It is defined as to dis-regard a good deed or action. It has fifteen varieties .

(a) 1-4 Four non-religious Tales (Vikathās)

(i) Tales related with women.

(ii) Tales related with foods and drinks.

(iii) Tales related with nation.

(iv) Tales related with king.

(b) 5-8 Four Passions

(i) Anger, (ii) Pride, (iii) Deceit, (iv) Greed

(c) 9-13 Five Senses

(i) Senses of touch, taste, smell, sight and hearing.

(d) 14 Sleep and 15 Affection

(4) Passions : There are twenty five kinds of passions :

(a) 1-16 four tetrads of infinite-bonding, partial renunciation-obscuring, total renunciation-obscuring and gleaming passions of anger, pride, deceit and greed

(b) 17-25 nine quasi-passions as laughter etc. described earlier.

(5) Activities or Yoga : There are fifteen kinds of yoga :

(a) 1-4 four mental activities

(b) 5-8 four vocal activities

(c) 9-15 seven bodily activities.

Thus, the five causes of karmic bondage in the form of wrong faith, non-abstinence, non-vigilance, passion and activity have been described as per Tattvārthasutra 8.1.

CAUSES OF LIBERATION

Tattvarthasutra 1.1 states that the coordinated form of the triad of right faith, right knowledge and right conduct is the path of attaining liberation. In other words, these factors together are the opposites of the wrong faith etc. They get one released from the karmic bondage and lead one to the liberation.[55]

Acquirement of Righteousness

Labdhisāra of Sri Namicandra Siddhāntacakravartī has given the process of acquirement of righteousness and conduct in great detail. The description below is based on this text.

The beginninglessly wrong-faithed living being first acquires the subsidential right faith. The process of acquirement of this first type of right faith is described below.

The beginninglessly and beginningfully wrong-faithed one acquires the righteousness at the end of acquiring fifth type of attainment (Karana Labdhi, see below). When his volitions are purified, he becomes thoughtful about the desirable and undesirable and he acquires determinate cognitive consciousness on the basis of his being instinctive, completioned, uterine-birthed and weak-passioned. Before acquiring the right faith, the living beings earn five kinds of attainment in the first spiritual stage of wrong-faith. The five attainments are named as below.

(1) Attainment of Destruction-cum-subsidence (Ksayopasama Labdhi)

(2) Attainment of Volitional Purity (Visuddhi Labdhi)

(3) Attainment of Proper Sermons (Desanā Labdhi)

(4) Attainment of Competency of Reducing Karmic Intensity (Prayogya Labdhi)

(5) Attainment of Ultimate Volitions (Karaṇa Labdhi).

Out of these five, the first four attainments may be acquired by both-the liberatables and non-liberatables. In contrast, the fifth attainment occurs only in case of liberatable beings who are inclined towards right faith and conduct.

Attainment of Destruction-cum-subsidence

The destruction-cum-subsidential attainment is acquired at the time when the inauspicious karmas of knowledge-obscuring etc. come to fruition with their intensity decreasing infinite times at different Samayas

Attainment of Volitional Purity

The attainment of volitional purity is the pure volition of the living being with the first attainment as above leading to the bondage of karmic species of pleasure-feeling-producing karma etc.

Attainment of Proper Sermons

The attainment of proper sermons is to take advantage of the religious preceptor and his sermons However, in places like hells where there is no sermoniser, there can still be the earning of right faith on the basis of the latent impressions of the sermons in the pre-birth

Attainment of Competency

The attainment of competency is the development of capacity for reducing the intensity of karmic fruition while keeping the duration of seven karmas except the life-span one at the level of one Antah-Kodā-Kodī ($\sim 10^{14}$) due to regular increase in the volitional purity through the above three attainments. Generally, this attainment is acquired by both- the liberatables and the non-liberatables. There are stepwise thirty-four stations of bond-reduction of the karmic species For example, the annihilation of the species of infernal life-span is the first step It means that there is no bondage of infernal life-span karma from this point to the stage of acquiring subsidential right faith The second step is the annihilation of the species of sub-human life-span karma Thus, there is destruction of 46 karmic species in 34 steps [51]

Attainment of Ultimate Volitions

After acquiring the four kinds of attainment as above which involve the non-liberatable beings also, the attainment of higher volitional purity is acquired by the liberatable beings only They develop the low-tended (Adhah-pravrttakarana), unprecedented (Apūrva Karaṇa) and similar (Anivṛttikaraṇa) volitions step-by-step. These three types of volition are developed during an Antar-muhūrta period All the three kinds of volitions have also their separate period of an Antarmuhūrta each

Nature of the Three Kinds of Volitions :

(a) Low-tended volitions (Adhah-pravṛtta-karaṇa) : The low-tended volitions are those volitions of the living beings when the volitions of the living being existing at a lower time are similar to those volitions of other living beings existing at higher time.

(b) Unprecedented Volitions (Apūrva Karaṇa) : The living beings have different volitions at different times. These differing volitions at different times are known as unprecedented volitions.

(c) Similar Volitions (Anivṛttikaraṇa) : When there are similar volitions at every time, they are known as similar volitions.

Subsidential Righteousness or Right Faith

The living beings acquire the subsidential right faith at the end of the stage of similar volitions after subsiding infinite-bonding passions and faith-deluding karma. On acquiring the engine of first subsidential righteousness, the living being divides the wrong-ness into three sections. (i) wrong-ness, (ii) right-cum-wrong-ness and (iii) righteousness with eslight defects.

Destruction-cum-Subsidential Righteousness

If there is fruition of the species of righteousness with eslight defects after the completion of the Antarmuhūrta time of subsidential righteouesness, the living being is called 'Experiencer' (destruction-cum-subsidential, Vedaka) right-faithed. There are defects of wavering (Cala), staining (malina) and shallowness (Agāḍha) in this type of righteousness.

Spiritual Stages of (Volitional) Fall

When there is the fruition of the species of the mixed nature of right-cum-wrong-ness, there is the third spiritual stage of right-cum-wrong-ness If there is fruition of any of the infinite-bonding passions during the period of subsidential righteousness when it has to last for a maximum of six Āvalis, there is the second spiritual stage of lingering right faith. If there is the fruition of wrong faith, the living being will fall into the first spiritual stage. There is a rule that the living beings fall spiritually from the stage of subsidential right faith. They do not move upwards.

Righteousness Related with Karmic Destruction

The living being, who is born in the lands of action (Karmabhūmi), can attain the destructional (ksāyika) right faith after destroying the seven karmic species under the gracious lotus-feet of the Tīrthankara, any omniscient or scriptural omniscient. He dissociates drippings (Nisekas) of four infinite-bonding passions by the process of volitional triad as above and, later, dissociates the 12 passions and nine quasi-passions at the end of the ninth spiritual stage of similar volitions. Afterwards, with a gap of an Antarmūhūrta, the living being again undertakes the steps of volitional triad and destroys successively the species of wrong-ness, right-cum-wrong-ness and righteousness with eslight defects of the deluding karma.

On attaining the destructional (ksāyika) righteousness, the living being attains salvation either in the same birth or in the third or fourth rebirth later. He does not transgress the fourth rebirth.

Nature of the Attainment of Conduct

The attainment of conduct means to acquire or undertake proper practices of vows etc. This has two varieties . (i) partial and (ii) total. The wrong-faithed or non-restrained right-faithed beings can undertake only the partial conduct. The living beings of higher-than-fourth spiritual stage may follow attainment of total conduct.

Partial Conduct

The beginningless or beginningful right-faithed living being with subsidential right-faith does accept partial conduct. He accepts it at the end of the volitional triad as stated under the acquirement of (subsidential) righteousness. However, if the beginningful wrong-faithed living being accepts the partial conduct associated with destruction-cum-subsidential right-faith, he has only two stages of volition (i) low-tended ones and (ii) unprecedented ones

Total Conduct

It has three varieties : (i) Destruction-cum-subsidential total conduct, (ii) Subsidential total conduct and (iii) Destructional (kṣāyika) total conduct.

Destruction-cum-subsidential Total Conduct

Any wrong-faithed person undertakes the volitional triad as said earlier while accepting the destruction-cum-subsidential total conduct associated with subsidential right-faith. The living

being acquires the spiritual stage of vigilant restraint while accepting this type of total conduct. The non-restrained or partially restrained being associated with experiencer right faith (Vedaka Samyaktva) undertakes only two types of volitions for accepting the total conduct.

Subsidential Conduct

The living being getting ready to acquire subsidential conduct, subsides the conduct-deluding karma while undertaking the triad of volitional purity after a gap of an Antarmuhūrta in the seventh spiritual stage.

Destructional (Kṣayika) Conduct

The living being, getting ready to move on to the destructional ladder for destroying the conduct-deluding karma, is called destroyed-delusioned by acquiring the state of conformed perfect conduct in the twelfth spiritual stage after totally destroying the conduct deluding karma through following the triad of volitional purity.

The term 'karaṇa' means 'volitions'. For example, there are three kinds of volitions for acquiring righteousness. Similarly, the partial and total conduct also require volitional purification. Later, even the living beings, moving on to the subsidential or destructional ladder, have also to undertake volitional purification. These volitions do not occur deliberately, they are non-deliberate It should be understood that such acquirement arises due to specific volitional purity.

Qualifications for Acquiring Righteousness and Conduct

The righteousness could be there on the bonding of any kinds of life-span karma for future. However, the living being can not undertake the partial or total vows on bonding of any of the three life-span karmas accept the celestial one as there is no volitional purity which causes them.

Order of the Destruction of Karmas

The complete or total-vowed saint moves on to the destructional ladder for destroying the karmas. Hence, at this stage, he has destroyed seven species of infinite-bonding passions etc. and there is existence of the three life-span karmas except the human life-span one. Thus, there will be 148-10=138 karmic species in bonding at this point. In ninth spiritual stage, 36 karmic species are destroyed. They are as below :

(1) internal destiny, (2) successory transmigration of internal destiny, (3) subhuman destiny, (4) successory transmigration of subhuman destiny, (5) two-sensed class, (6) four-sensed class, (7) somnābulism, (8) deep sleep, (9) deep drowsiness, (10) cold light, (11) hot light, (12) one-sensed class, (13) general body, (14) fine, (15) Sthāvara, (16-19) four partial renunciation-obscuring passions, (20-23) four total renunciation-obscuring passions, (24) neuter libido, (25) feminine libido, (26) laughter, (27) liking, (28) disliking, (29) sorrow, (30) fear, (31) disgust, (32) masculine libido, (33) gleaming anger, (34) gleaming pride, (35) gleaming deceit and (36) three-sensed class. Later on, gleaming greed is destroyed in the tenth spiritual stage and the living being becomes destroyed-delusioned. In the twelfth spiritual stage, sixteen karmic species are destroyed which include (1-5) five species of knowledge-obscuring karma, (6-9) four species of conation-obscuring karma, (10-14) five species of obstructive karma, (15) karma of sleep, and (16) karma of drowsiness. On destruction of these (7+3+36+1+16=) 63 karmic species, the living being becomes omniscient. The destroyers of these 63 karmic species are called 'the Enlightened ones' (Arhantas).

On destruction of the four destructive karmas, there is manifestation of the tetrad of infinities. It means that

(1) Infinite knowledge becomes manifest on the destruction of knowledge-obscuring karma.

(2) Infinite conation appears on the destruction of conation-obscuring karma.

(3) Infinite potency becomes manifest on the destruction of potency-obstructing karma.

(4) Infinite bliss becomes manifest on the destruction of nine quasi-passions and four species of obstructive karma excluding potency-obstructing one. Moreover, besides the manifestation of these infinities, there is manifestation of nine super-attainments on acquiring omniscience. They are as below.

(1) Infinite knowledge on destruction of knowledge-obscuring karma.

(2) Infinite conation on destruction of conation-obscuring karma.

(3) Destructional (kṣāyika) righteousness on destruction of faith-deluding karma.

(4) Destructional (ksāyika) conduct on the destruction of conduct-deluding karma.

(5-9) Destructional (ksāyika) donation, gains, enjoyment of consumables and repititive-consumables and potency on the destruction of five species of obstructive karma.

Refutation of Morsel Food-intake by the Omniscient

Q. The omniscient has possibility of the affliction of hunger etc. because of the fruition of penury-feeling-producing karma. Hence, he should have food intake like the human beings.

A. The omniscient has destroyed all the species of the deluding karma. Hence, there are neither attachment nor aversions. Similarly, the sense-based knowledge is also not there as the knowledge-obscuring karma has been destroyed. Thus, there is no sense-based pleasure or pain caused due to the fruition of pleasure or penury karma. Hence, the statement that the omniscients do not have afflictions of hunger etc. is just formal. The canons state that the fruition of penury-feeling karma in the omniscient produces pleasure-feeling. Hence, there are no afflictions of hunger etc. in them and, therefore, there is no possibility of morsel food-intake by them.

Q. Why there is the investigation of Intake (Āhāra) in case of the omniscient in the absence of food-intake ?

A. The omniscient has always the influx of excellent karmic atoms capable of forming or maintaining gross body every moment. Secondly, the investigation of intake is just to receive the quasi-karmic variforms. They exist in the omniscient as the food has six varieties :

(1) Absorptional Intake (Ojāhāra). (2) Smearable intake (Lepya-āhāra)

(3) Mental intake (Mānasa-Āhara) (4) Morsel intake (Kavalāhāra)

(5) Karmic intake (Karmā hara) (6) Quasi-karmic intake (No-karmāhāra)

Out of these six, the omniscient has two kinds of intake : (1) karmic intake and (2) quasi-karmic intake. They do not have the morsel intake. The karmic intake is the receiving of Samaya-effective bond of pleasure-feeling producing karma and quasi-karmic intake is the receiving of atoms capable of forming gross body etc.

The omniscients become vibrationless omniscients after wandering and sermonising for a maximum time of a little less than one Pūrvakoti years. At this point, they destroy the seventy two karmic species at the penultimate point and 13 species at the ultimate point. Thus, they attain salvation after destroying all the one hundred and forty eight species.

Names of Two Seventy two Species Destroyed at Penultimate Samaya

The seventy-two karmic species are destroyed at the penultimate Samaya. They are named below :

Seventy Two Species of Physique-making Karma

(1-5) Five bodies
(6-10) Five bondings
(11-15) Five fusions
(16-21) Six configurations
(22-24) Three limbs & minor limbs
(25-30) Six bone joints.
(31-35) Five colours,
(36-37) Two smells
(38-42) Two tastes
(43-50) Eight touches
(51) Firmness
(52) Non-firmness
(53) Inauspicity
(54) Auspicity
(55) Melodious voice
(56) Harsh voice
(57) Celestial destinity
(58) Successory transmigration of celestial destinity
(59-60) Praiseworthy and non-praiseworthy space movement
(61) Formation
(62) Defame
(63) Non-amiability
(64) Non-lustrous body
(65) Individual body
(66) Non-completionedness
(67) A-heavy-a-lightness
(68) Self-harming
(69) Alien-harming
(70) Respiration
(71) One of the species of feeling-producing karma.
(72) Low status karma

Names of Thirteen Species Destroyed at the Ultimate Samaya

(1) One of the species of feeling-producing karma.

(2-3) Human destinity and successory transmigration of human destinity.

(4)	Five-sensed class.	(5)	Amiability
(6)	Mobile (Trasa)	(7)	Grossness
(8)	Completionedness	(9)	Lustrous body
(10)	Fame and Renown	(11)	Tīrthankaraship
(12)	Human life-span, and	(13)	High status karma

After destroying the above 85 (72+13=85) species, the omniscient attains liberation and reaches the tip of the upper universe in a single Samaya.

Why the Liberated Beings Do Not Go Beyond the Occupied Space (Lokākāśa) ?

The liberated beings go up to the end of the occupied space only due to their upward-moving nature They do not go into the unoccupied space because there is no medium of motion there which is the assisting cause of motion of the living beings. The Tattvārtha Sutra aphorism 10 8 states that the liberated beings do not go beyond the universe-space as there is no medium of motion.[57]

Reasons for Upward Movement Only

The liberated being moves upwards only on account of the four reasons like - (1) previous impelling like the potters' wheel, (2) freedom from attachment like the gourd devoid of smearing mud, (3) snapping of karmic bondage like the shell of the castor seed and (4) nature of darting upwards like the flame of the fire. He does not go into the non-universe space because there is no medium of motion. He gets seated at the apex of the universe space.

Occupancy of the Liberated Beings (Siddhas)

The maximum occupancy (Avagāhanā) of the liberating saint is 525 Dhanuṣas and the minimum occupancy is 3.5 (three and half Aratnis - Hastas, nearly 5.25 ft.) Hastas. There are many alternatives between these two limits of occupancy. However, at the last moment they have the occupancy a little less than their earlier physical body.

Interval in Salvation Period

If there is continuous salvation, it can continue up to a minimum of two Samayas and to a maximum of eight Samayas. If there is gap in salvation, there could be a minimum gap of one Samaya and maximum gap of six months only.

Number of the Salvated Beings

As a rule, there is a minimum of one living being attaining salvation in one Samaya, and there may be a maximum of 108 living beings which may attain salvation in one Samaya. There may be many intermediate alternatives of the number of souls attaining salvation

Eight Attributes of the Salvated Supreme Souls

सम्मत्त–णाण–दसण दीरिय सुहुम तहेव अवगहण।
अगुरुलघुमव्वावाह अट्ठगुणा होंति सिद्धाण।।

The eight attributes are manifest in the salvated beings on the destruction of the eight karmas. On destruction of the deluding karma, righteousness is manifest On destruction of knowledge-obscuring karma, omniscience is manifest. The omni-conation is manifest on the destruction of conation-obscuring karma. The infinite potency is manifest on the destruction of the obstructive karma. The fineness is manifest on the destruction of physique-making karma The attribute of occupancy is manifest on destruction of life-span determining karma The attribute of a-heavy-a-lightness is manifest on the destruction of status-determining karma. The attribute of unperturbed bliss is manifest on the destruction of the feeling-producing karma Thus, the salvated beings have the above eight attributes

In fact, these eight attributes are the main ones which have been admitted in the salvated beings Otherwise, each of the salvated being has infinite-times-infinite attributes It is observed that on placing these infinite attributes on one pan of the balance and placing only the attribute of knowledge out of them, on the other pan, the pan with knowledge only will be heavier (will go down) because there is no evaluator or experiencer of other qualities in the absence of the attribute of knowledge

Similarly, our soul is also a mass of infinite attributes. I bow to the salvated beings mentally, vocally and physically who have the nature of Supreme Knowledge and bliss so that these attributes of the nature of inner energy may become manifest in me.

Welfare to All.

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3. उपयोगो लक्षणं। – तत्वार्थसूत्र

4. गुणजीवा पज्जत्ती पाणा सण्णा या मग्गणाओ य।
उवओगो वि य कमसो बीस तु परूवणा भणिदा ।।2।। – गोम्मटसार जीवकाण्ड

5 First of all, the beginningless wrong-faithed one subsides only the five species of four infinite-bonding passions and wrong faith. Later, due to the subsidential right faith, the wrong faith is divided into three forms. The beginningful wrong-faithed one subsides seven karmic species.

6 Some saints ascend the subsidential ladder and they have four spiritual stages from 8 to 11. The saints ascending destructional ladders also have four spiritual sages of 8, 9, 10 and 12 In other words, the saints ascending the destructional ladder do not have the 11th stage The saints of subsidential ladder definitely have a fall down in their spiritual stages

7 गइइदियेसु काये जोगे वेदे कसायणाणे य।
सजमदंसण लेस्सा भवियासम्मत्तसण्णि आहारे।। – गोम्मटसार जीवकाण्ड

8 एगणिगोदसरीरे जीवा दव्वप्पमाणदो दिट्ठा।
सिद्धेहिं अणतगुणा सव्वेण वितीतकालेण ।।116।। – गोम्मटसार जीवकाण्ड

9 T S. (Tattvārtha Sūtra)

10 स्वापूर्वार्थव्यवसायात्मक ज्ञान प्रमाण। – परीक्षामुख

11 See Parikṣāmukha for details.

12. न्यायदीपिका

13 आलाप पद्धति

14 निरपेक्षा नया मिथ्या सापेक्षा वस्तु तेर्थकृत्–श्रीसमन्तभद्र स्वामी। – आप्तमीमासा

15 स्याद्वाद सर्वथैकातत्यागात् किवृत्तचिद्विधि ।
सप्तभगनयापेक्षो हेयादेयविशेषक ।।104।। – आप्तमीमांसा

16 राजवार्तिक

17. स्वयभूस्तोत्र

18 स्वामी श्रीसमतभद्रकृत स्तुति विद्या।

19 द्रव्यसग्रह

20 तत्वार्थसूत्र 1 1

21 भावि पणविवि पचगुरु सिरि जो इदु जिणाउ।
भट्ट पहायरि विण्णविउ विमलु करेविणु भाउ।।–परमात्मप्रकाश

22 मिस्सोत्ति बाहिरप्पा तरतमया तुरिय अन्तरप्पजहण्णा।
सत्तोति मज्झिमतर खीणुत्तर परमजिणसिद्धा ।।129।। – रयणसार

23 षट्प्राभृत, पृ 45

24 द्रव्य सग्रह, गा 39, 40

25 असुहादो विणिवित्ती सुहे पवित्ती य जाण चारित्त।
वदसमिदिगुत्तिरूव ववहारणया दु जिणभणिय ।।45।। – द्रव्यसग्रह

26 बहिरब्भतरकिरियारोहो भवकारणपणासट्ठ।
णाणिस्स ज जिणुत्त त परम सम्मचारित्त ।।46।। – द्रव्यसग्रह

27 द्रव्यसग्रह, गाथा 47

28. सुद्धो सुद्धादेसो णायव्वो परमभावदरिसीहि।
ववहारदेसिदा पुण जे दु अपरमे ठिदा भावे ।।12।। – समयसार

29 तीर्थतीर्थफलयोरित्थमेव व्यवस्थिततत्वात्।

30 जइ जिणमयं पवज्जह ता मा ववहारणिच्छए मुयह।
एक्केण विणा छिज्जइ तित्थ अण्णेण उण तच्च।।

31 जयसेनाचार्य, तात्पर्यवृत्ति टीका।

32 समयसार गाथा 72 टीका।

33. समयसार टीका जयसेनाचार्यकृत पृ.122

34 रागो दोसो मोहो य आसवा णत्थि सम्मदिटि्ठस्स।
तम्हा आसवभावेण विणा हेदू ण पच्चया होंति।।177।।

हेदू चदुवियप्पो अट्ठवियप्पस्स कारण भणिंदं।
तेसि पि य रागादि तेसिमभावे ण बज्झति ।।178।। – समयसार

35 श्रीजयसेनाचार्यकृत टीका

36 सोलसपणवीसणभ दसचउ छक्केक्कबधवोछिण्णा।
दुगतीसचतुरपुव्वे पण सोलसजोगिणो एक्को ।। –गोम्मटसार कर्मकाण्ड

37. जयसेनाचार्यकृत तात्पर्यवृत्ति, समयसार, गा 173 से 176 तक, आस्रवाधिकार

38. ववहारस्स दरीसणमुवएसो वण्णिदो जिणवरेहिं।
जीवा एदे सव्वे अज्झवसाणादयो भावा ।।46।। – समयसार

39 अमृतचन्द्रसूरिकृत टीका, पृ 84

40 जयसेनाचार्यकृत टीका, पृ 84

41 जयसेनाचार्यकृत टीका, पृ 425

42. कम्मं बद्धमबद्ध जीवे एवं तु जाण णयपक्ख।
पक्खातिक्कतो पुण भण्णदि जो सो समयसारो ।। –समयसार

43. य एव मुक्त्वा नयपक्षपात, स्वरूपगुप्ता निवसंति नित्य।
विकल्पजालच्युतशांतचित्तास्त एवं साक्षादम त पिबन्ति।। – समयकलश

44 जइ णि वसद्धु वि कु वि करइ परमप्पइ अणुराउ।
अग्गि कणी गिम कट्ठगिरि उहइ असेसु वि पाउ।। — परमात्मप्रकाश

45 These ten stages are with respect to Sarvārtha-siddhi In other texts like Gommataśara etc , 11 stages have also been admitted.

46 The factors for righteousness are intended here.

47 सर्वार्थसिद्धि पृ 357

48 तत्त्वार्थवार्तिक, पृ 106.

49 बंधहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ।—तत्त्वार्थसूत्र

50 Only 12 karmic species are destroyed here who do not have the bonded the species of Tirthankaraship

51 See Labdhisāra

METHOD OF DEVDARSHAN

While entering the gate of the temple, one should utter in loud voice -

'OM JAI JAI JAI, NIHSAHI NIHSAHI NIHSAHI'
'NAMOSTU NAMOSTU NAMOSTU'

After standing before the idol of True Divine, you should pronounce with folded hands-

"NAMO ARIHANTANAM , NAMO SIDDHANAM , NAMO AYERIYANAM , NAMO UVAJJHAYANAM , NAMO LOE SAVVA SAHUNAM."

Thereafter one should circle the altar with idol three times & place the rice with the right hand keeping the thumb inside of the fist, in front of the idol as follows -

First in the centre, secondly on the top, thirdly on the right of the centre, fourthly just below the centre & finally to the left of the centre, while pronouncing ARHANT, SIDDH, ACHARYA, UPADHYAYA, SARVASADHU respectively

प्रशस्ति (संस्कृत)

सिद्धार्थनंदन वदे, सर्वसिद्धिप्रदायिनम्। श्री जैनभारती भक्त्या, गणेशाश्च मुदा स्तुवे।।1।।
मूलसघे सुविख्याते, कुन्दकुन्दान्वयो महान्। सरस्वतीसुगच्छेऽस्मिन्, बलात्कारगणोऽस्ति य ।।2।।
तत्प्रवाहे गणी जात', श्री शांतिसागरो महान्। चारित्रचक्रवर्ती यस्तं वंदे शिरसा मुदा।।3।।
शातिसागरपट्टस्थ सूरि श्री वीरसागरम्। आर्यिकाव्रतदातार गुरुवर्यं स्तुवेऽनिशम्।।4।।
वीराब्द एकशून्याके पचद्विगणनायुते। महामहोत्सवे काले सर्वत्र प्रसरे सति।।5।।
माघमासि सिते पक्षे पचम्या रविवासरे। हस्तिनागपुरे तीर्थे श्रीमत्शातिजिनालये।।6।।
ज्ञानमत्या कृता जीयात्,कृति श्री जैनभारती। आचन्द्रतारक स्थेयात्,सर्वस्मै ज्ञानदा भवेत्।।7।।

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PANEGYRIC

I bow to the son of King Siddhārthā
Who graces us with all accomplishments
I bow to the Jaina Teachings with devotion
I always eulogise the Order-chiefs
There was the renowned Mūla-Sangha (Primary Group)
There was the Kundakunda lineage in the group
There was a homogenous sub-group of Sarasvati in the group
There was the Balātkāra small-group within it
Ācārya Śānti-sāgara was the later leader of this small-group
He was the apex of the monastic conduct
I offer my venerations to him
The heir to his group was Ācārya Vīrasāgara
He was the best of the ascetics
He initiated me as Āryikā (Jaina female saint)
I always offer my bowings to-him
There was the Vīra Salvation year 2501 (V.S.)
This was the year of great festivities
There was the month of Magha (Jan.-Feb) and bright fortnight
It was the fifth day and Sunday
The Ganinī Jnānamatī completed
This work of Jaina Bhāratī (Jaina Rosette) in the temple of Sāntinātha
In the holy city of Hastinagapura
Let this work may be long-lived until the moon and stars
And offer the gift of true knowledge to all

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प्रशस्ति (हिन्दी)

वीर महानिर्वाण का, संवत् उत्तम जान। पच्चीस सौ इक है कहा, महा महोत्सव मान ।।1।।
माघ सुदी तिथि पंचमी, रविवासर दिन साधु। रेवति है नक्षत्र शुभ उत्सव का आह्लाद।।2।।
हस्तिनागपुर क्षेत्र में, शांतिजिनालय मध्य। शांति, कुन्थुअरनाथ के, जन्म क्षेत्र को वद्य!।।3।।
'ज्ञानमती' मैं आर्यिका, बहुत ग्रन्थ अनुसार। 'जैन भारती' यह कृति, पूर्णकरी सुखकार।।4।।
यावत् रवि–शशि जगत् मे, तावत् लहे प्रकाश।'जैन भारती'जय लहे,जन मन करे विकास।।5।।

शुभं भूयात्

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PANEGYRIC

It was Twenty-five hundred first year of the Vīra-Salvation (V.S.)
And the year of great celebrities
It was the bright fifth day of the month of Magha
And the day of Sunday
There was the Revatī constellation
It was the day of great pleasure
I, the Chief-Āryikā 'Jnānamatī', completed this pleasant work
Of 'Jaina Bhāratī' (Jain Rosette) as per the scriptures
In the temple of Lord Śāntinātha
In the holy place of Hastināgapura
The birth place of three Tīrthankaras-Śānti,Kunthu and Aranātha
Let this work be long-lived until sun and moon
And enlighten the persons with true Jaina teachings.
Victorious be the Jina teachings.

Let there be welfare to all.

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Table - 1 : Details of Fourteen Patriarchs (Kulakaras)

S.No.	Name	Wife	Height, Dhanuṣas, D. (1D~6ft)	Life-Span as per TP*, Palyas, P	Life-Span as per M P **, in larger time units
01.	02.	03.	04.	05.	06.
01.	Pratisruti	Svayamprabhā	1800 D	10^{1} P	10^{1} P
02.	Sanmati	Yaśasvati	1300 D	10^{-7} P	Amama
03.	Kṣemankara	Sunandā	800 D	10^{3} P	Atata
04	Kṣemandhara	Vimalā	775 D	10^{4} P	Trutita
05	Sīmankara	Manoharī	750 D	10^{5} P	Kamala
06	Sīmandhara	Yaśodharā	725 D	10^{-6} P	Nalina
07.	Vimalavāhana	Sumatī	700 D	10^{7} P	Padma
08.	Cakṣuṣmān	Dhāriṇī	675 D	10^{-8} P	Padmānga
09	Yasasvī	Kāntamālā	650 D	10^{-9} P	Kumuda
10	Abhicandra	Śrīmatī	625 D	10^{10} P	Kumudānga
11	Candrābha	Prabhāvatī	600 D	10^{11} P	Nayuta
12.	Marudeva	Satyā	575 D	10^{12} P	Nayutānga
13.	Prasenajita	Amitamatī	550 D	10^{13} P	1 Pūrva
14	Nābhirāja	Marudevī	525 D	1 Pūrvakoti	1 Kotipūrva

* TP = Tiloya-paṇṇatti, **M P. = Mahā Purāṇa.

S No	Interval (as per TP, P)	Interval (as per M.P.)	Teachings
07.	08	09	10
01	8^{1} P	1 Palya	Allaying of fear from moon rise & sun rise.
02.	8^{2} P	Innumerable crores of yrs.	Allaying of fear from darkness & astrals.
03	8^{3} P	Innumerable crores of yrs.	Leaving the company of violent animals
04.	8^{4} P	Innumerable crores of yrs.	Method of protection from violent animals.
05	8^{5} P	Innumerable crores of yrs.	Limitation of wish fulfilling trees
06	8^{6} P	Innumerable crores of yrs.	Limitation marked by trees/gulms etc.
07.	8^{7} P	Innumerable crores of yrs.	Instruction of riding over elephant etc.
08.	8^{8} P	Innumerable crores of yrs.	Sight of the face of the new child.
09	8^{-9} P	Crores of yrs	Naming of the new child.
10.	8^{10} P	Crores of yrs.	Showing the moon,sun etc.to child on weeping
11.	8^{11} P	Crores of yrs.	Method of protection from cold etc.
12.	8^{12} P	Suitable interval	Movement by ships and boats.
13.	8^{13} P	Suitable interval	Removal of sac covering of new borns.
14.	8^{14} P	Suitable interval	Cutting of navel duct.

Table - 2 : Details of Twenty four Tīrthankaras*

S No	Name	Arrival From	Tithi/day of Conception	Constellation of Conception	City of Birth	Father	Mother
		01	02	03	04	05	06
01	Vṛsabha	Sarvārthasiddhi	Dark Asādha-2	Rohini	Ayodhyā	Nābhirāja	Marudevī
02	Ajita	Vijaya	Dark Jyeṣṭha-15	Rohini	Ayodhyā	Jitasatru	Vijayā
03	Sambhava	Lower Graiveyaka	Bright Phālguna-8	Mrgasirā	Sravastī	Jitāri	Susenā
04	Abhinandana	Vijaya	Bright Vaisākha-6	Punarvasu	Ayodhyā	Samvara	Siddhārthā
05	Sumati	Jayanta	Bright Srāvana-2	Maghā	Ayodhyā	Meghaprabha	Mangala
06	Padma	Upper Graiveyaka	Dark Māgha-6	Citra	Kausāmbī	Dharana	Susīmā
07	Supārsva	Middle Graiveyaka	Bright Bhādra-6	Visākhā	Vārānasī	Supratistha	Prithvi
08	Candraprabha	Vaijayanta	Dark Caitra-5	"	Candrapuri	Mahāsena	Laxmīmati
09	Puspadanta	Arana	Dark Phālguna-9	Mūla	Kākandi	Sugrīva	Ramā
10	Sītala	Acyuta	Dark Caitra-8	Purvāsādha	Bhadrila	Dridharatha	Nanda
11	Sreyānsa	Puspottara	Dark Jyestha-6	Sravana	Simhapura	Visnu	Venudevi
12	Vāsupujya	Mahasukra	Dark Āsādha-6	Satabhisā	Campāpura	Vasupūjya	Vijayā
13	Vimala	Satāra	Dark Jyestha-10	Uttara-Bhādrapadā	Kampilapurī	Kritavarmā	Jayasyāmā
14	Ananta	Puspottara	Dark Kārtika-1	Revatī	Ayodhyā	Simhasena	Sarvayasā
15	Dharma	Sarvārthasiddhi	Bright Vaisākha-13	Revatī	Ratnapurī	Bhānu	Suvratā
16	Sānti	Sarvārthsiddhi	Dark Bhādrapada-7	Bharāni	Hastināgapura	Visvasena	Airā
17	Kunthu	Sarvarthasiddhi	Dark Srāvana-10	Krttikā	Hastināgapura	Sūrasena	Srīmatī
18	Ara	Aparajita	Bright Phālguna-3	Revatī	Hastināgapura	Sudarsana	Mitra
19	Malli	Aparajita	Bright Caitra 1	Asvini	Mithilā	Kumbha	Prabhāvatī
20	Munisuvrata	Anata	Dark Srāvana 2	Sravana	Rājagrha	Sumitra	Padmā
21	Nami	Aparājita	Dark Asvina-2	Asvinī	Mithilāpuri	Vijaya	Vapilā
22	Nemi	Aparajita	Bright Kārtika-6	Uttarāsādhā	Sauripura	Samudra vijaya	Sivādevī
23	Parsva	Prānata	Dark Vaisakha-2	Visākhā	Vārānasī	Asvasena	Vamilā
24	Vardhamāna	Puspottara	Bright Asādha 6	Uttarasādhā	Kundalapura	Siddhārtha	Priyakarinī

* The dates of five auspicious events given in this Table are based on Uttarapurāna The rest of the details are based on Tiloya-pannatti (TP)

S No	Date of Birth	Constellation at Birth	Family/Lineage	Age	Youth Period
	07	08	09	10.	11
01.	Dark Caitra 9	Uttarāṣāḍhā	Ikṣvāku	84 lac Pūrvas	20 lac years Pūrva
02	Bright Māgha 10	Rohiṇī	Ikṣvāku	72 lac Pūrvas	18 lac years Pūrva
03	Bright Kārtika 15	Jyeṣṭhā	Ikṣvāku	60 lac Pūrvas	15 lac years Pūrva
04	Bright Māgha 12	Punarvasu	Ikṣvāku	50 lac Pūrvas	12 5 lac years Pūrva
05	Bright Caitra 11	Maghā	Ikṣvāku	40 lac Pūrvas	10 lac years Pūrva
06	Dark Kārtika 13	Citrā	Ikṣvāku	30 lac Pūrvas	7 5 lac years Pūrva
07	Bright Jyeṣṭha 12	Viśākhā	Ikṣvāku	20 lac Pūrvas	5 lac years Pūrva
08	Dark Pauṣa 11	Anurādhā	Ikṣvāku	10 lac Pūrvas	2.5 lac years Pūrva
09	Bright Magasira 1	Mūla	Ikṣvāku	2 lac Pūrvas	0 5 lac years Pūrva
10	Bright Māgha 12	Pūrvāṣāḍhā	Ikṣvāku	1 lac Pūrva	0.25 lac years Pūrva
11	Dark Phālguna 11	Śravana	Ikṣvāku	84 lac years	21 lac years
12	Dark Phalguna 14	Viśākhā	Ikṣvāku	72 lac years	18 lac years
13	Bright Māgha 4	Purva-bhādrapadā	Ikṣvāku	60 lac years	15 lac years
14	Dark Jyeṣṭha 12	Revatī	Ikṣvāku	30 lac years	7 5 lac years
15	Bright Māgha 13	Puṣya	Kuru	10 lac years	2 5 lac years
16	Dark Jyeṣṭha 14	Bharaṇī	Ikṣvāku	1 lac year	25,000 years
17	Bright Vaiśākha 1	Kṛttikā	Kuru	95,000 years	23,750 years
18	Bright Magasira 14	Rohiṇi	Kuru	84,000 years	21,000 years
19	Bright Magasira 11	Aśvini	Ikṣvāku	55,000 years	10 000 years
20	Dark Vaiśākha 12	Śravana	Yādava	30,000 years	7 500 years
21	Dark Aṣāḍha 10	Aśvinī	Ikṣvāku	10,000 years	2,500 years
22	Bright Śrāvana 6	Citrā	Yādava	1 000 years	300 years
23	Dark Pauṣa 11	Viśākhā	Ugra	100 years	30 years
24	Bright Caitra 13	Uttarā Phālgunī	Nātha	72 years	30 years

S No.	Body height	Body colour	Ruling Period	Symbol	Cause of detachment
	12.	13	14	15	16
01	500 Dhanusas,D	Golden	63 lac Pūrvas	Bull	Death of Nīlānājana
02	450 D	Golden	53 lac 1 Pūrvānga	Elephant	Meteor fall
03	400 D	Golden	44 lac 4 Pūrvāngas	Horse	Destruction of clouds
04	350 D	Golden	36 5 lac 8 Pūrvāngas	Monkey	Destruction of Gandharva city
05	300 D	Golden	29 lac 12 Pūrvāngas	Cakavā	Memory of earlier birth
06	250 D	Coral colour	21 5 lac 16 Pūrvāngas	Lotus	Memory of earlier birth
07	200 D	Green	14 lac 20 Pūrvāngas	Nandyāvarta (Svastika)	Loss of grace of spring forest
08	150 D	White	6 5 lac 24 Pūrvāngas	Half moon	Reflections on temporariness etc
09	100 D	White	0 5 lac 28 Pūrvāngas	Crocodile	Meteor fall
10	90 D	Golden	0 5 lac Pūrvānga	Wish-fulfilling tree*	Loss of ice
11	80 D	Golden	42 lac years	Rhinoceros	Loss of grace of spring forest
12	70 D	Coral	Did not rule	He Buffalo	Memory of earlier birth
13	60 D	Golden	30 lac years	Pig	Destruction of clouds
14	50 D	Golden	15 lac years	Porcupine	Meteor fall
15	45 D	Golden	5 lac years	Adamant mace (Vajradanda)	Meteor fall
16	40 D	Golden	50,000 years	Deer	Memory of earlier birth
17	35 D	Golden	47,500 years	He Goat	Memory of earlier birth
18	30 D	Golden	42,000 years	Fish*	Destruction of clouds
19	25 D	Golden	Did not rule	Sacred Vase (Kalasa)	Reflections on temporariness etc
20	20 D	Blue	15,000 years	Tortoise	Memory of earlier birth
21	15 D	Golden	5,000 years	Blue lotus	Memory of earlier birth
22	10 D	Blue	Did not rule	Conch	Memory of earlier birth
23	9 Hastas, H	Green	Did not rule	Snake	Memory of earlier birth
24	7 Hastas, H	Golden	Did not rule	Lion	Memory of earlier birth

* Currently these symbols are in Vogue They are also mentioned in Nirvāna-Bhakti

S.No.	Day of initiation	Constellation of initiation	Forest of initiation	Fastings at initiation (As per Mahāpurāṇa & Uttarapurāṇa)	Time of initiation
	17	18.	19	20.	21
01	Dark Caitra 9	Uttarāṣādhā	Siddhārtha	6 Months	Afternoon
02	Bright Māgha 9	Rohiṇī	Sahetuka	2 days	Afternoon
03	Bright Magasira 15	Jyesthā	Sahetuka	2 days	Afternoon
04	Bright Māgha 12	Punarvasu	Ugra	2 days	Fore-noon
05	Bright Vaisākha 9	Maghā	Sahetuka	2 days	Fore -noon
06	Dark Kārtika 13	Citrā	Manohara	2 days	Afternoon
07	Bright Jyestha 12	Visākhā	Sahetuka	2 days	Fore -noon
08	Dark Pausa 11	Anurādhā	Sarvārtha	2 days	Afternoon
09	Bright Magasira 1	Anurādhā	Puspa	2 days	Afternoon
10	Dark Māgha 12	Mūla	Sahetuka	2 days	Afternoon
11	Dark Phālguna 11	Śravana	Manohara	2 days	Fore -noon
12	Dark Phālguna 14	Visākhā	Manohara	1 day	Afternoon
13	Bright Māhga 4	Uttara- bhādrapadā	Sahetuka	2 days	Afternoon
14	Dark Jyestha 12	Revatī	Sahetuka	2 days	Afternoon
15	Bright Māgha 13	Puṣya	Śāli	2 days	Afternoon
16	Dark Jyestha 14	Bharanī	Āmra	2 days	Afternoon
17	Bright Vaisākha 1	Krttikā	Sahetuka	2 days	Afternoon
18	Bright Magasira 10	Revatī	Sahetuka	2 days	Afternoon
19	Bright Magasira 11	Asvinī	Sāli	2 days	Fore -noon
20	Dark Vaisākha 10	Sravana	Nila	2 days	Afternoon
21	Dark Āsādha 10	Asvinī	Caitra	2 days	Afternoon
22	Bright Śrāvanā 6	Citrā	Sahakāra	2 days	Afternoon
23	Dark Pausa 11	Visākhā	Asvattha (Pīpala)	3 days	Fore-noon
24	Dark Magasira 10	Uttarā	Nātha	2 days	Afternoon

S No	Co-initiated	Period of non-omniscience	Day of Omniscience	Time of Omniscience	Place of Omniscience	Constellation at Omniscience
	22	23	24	25	26	27
01	4000	1000 years	Dark Phālguna 11	Fore-noon	Purimatāla Nagar (Prayāga)	Uttarāsādhā
02	1000	12 years	Bright Pausa 11	Afternoon	Sahetuka Forest	Rohiṇī
03	1000	14 years	Dark Kārtika 4	Afternoon	Sahetuka Forest	Jyeṣṭhā
04	1000	18 years	Bright Pausa 14	Afternoon	Ugra Forest	Punarvasu
05	1000	20 years	Bright Caitra 11	Afternoon	Sahetuka Forest	Hasta
06	1000	6 months	Bright Caitra 15	Afternoon	Manohara	Citrā
07	1000	9 years	Dark Phālguna 6	Afternoon	Sahetuka	Visākhā
08	1000	3 months	Dark Phālguna 7	Afternoon	Sarvārtha	Anurādhā
09	1000	4 years	Bright Kārtika 2	Afternoon	Puspa Forest	Mūla
10	1000	3 years	Dark Pausa 14	Afternoon	Sahetuka	Pūrvāsadha
11	1000	2 years	Dark Māgha 15	Afternoon	Manohara	Śravana
12	676	1 year	Bright Māgha 2	Afternoon	Manohara	Visakhā
13	1000	3 years	Bright Māgha 6	Afternoon	Sahetuka	Uttarasadha
14	1000	2 years	Dark Caitra 15	Afternoon	Sahetuka	Revati
15	1000	1 year	Bright Pausa 15	Afternoon	Sahetuka	Pusya
16	1000	16 years	Bright Pausa 10	Afternoon	Amra Forest	Bharanī
17	1000	16 years	Bright Caitra 3	Afternoon	Sahetuka	Krttikā
18	1000	16 years	Bright Kārtika 12	Afternoon	Sahetuka	Revati
19	300	6 days	Bright Pausa 2	Afternoon	Manohara	Asvini
20	1000	11 months	Dark Vaisākha 9	Fore-noon	Nila Forest	Sravana
21	1000	9 months	Bright Magasira 11	Afternoon	Caitravana	Asvini
22.	1000	56 months	Bright Asvina 1	Fore-noon	Ūrjayanta	Citrā
23	300	4 months	Dark Caitra 14	Fore-noon	Sakrapura (Ahicchatra)	Visākhā
24	Single	12 years	Bright Vaisākha 10	Fore-noon	Ṛjukūlā Bank	Magha

S No	Holy assembly area, Y	Tree of omniscience	Yaksa	Yaksiṇī	Period of omniscience	No of Chief Disciples (Ganadharas)
	28	29	30	31	32.	33
01	12 Y	Nyagrodha	Govadana	Cakresvarī	*1 Lac Pu** – 1000 yr.	84
02	11 5 Y	Saptaparna	Mahāyakṣa	Rohiṇī	1 Lac Pu – (1 Pug *** 12 yrs)	90
03	11 Y	Sāla	Trimukha	Prajnapti	1 Lac Pu – (4 Pug 14 yrs)	105
04	10 5 Y	Sarala	Yakṣesvara	Vajrasrankhalā	1 Lac Pu – (8 Pug 18 yrs)	103
05	10 Y	Priyangu	Tumburu	Vajrānkusā	1 Lac Pu – (12 Pug 20 yrs)	116
06	9 5 Y	Priyangu	Mātanga	Aprati Cakresvarī	1 Lac Pu – (16 Pug 6 mon****)	111
07	9 Y	Sirīsa	Vijaya	Purusadattā	1 Lac Pu – (20 Pug 9 mon)	95
08	8 5 Y	Nāga	Ajita	Manovegā	1 Lac Pu – (24 Pug 3 mon)	93
09	8 Y	Bahedā	Brahma	Kālī	1 Lac Pu – (28 Pug 4 yrs)	88
10	7 5 Y	Dhūlī Palāsa	Brahmesvara	Jvālāmālinī	25000 Pu – 3 yrs	87
11	7 Y	Tendū	Kumāra	Mahākālī	20,99,998 yrs	77
12	6 5 Y	Pātal	Sanmukha	Gaurī	53,99,999 yrs	66
13	6 Y	Jambū	Pātāla	Gāndhārī	14 99,997 yrs	55
14	5 5 Y	Pīpala	Kinnara	Vairotī	7,49,998 yrs	50
15	5 Y	Dadhiparna	Kimpurusa	Anantamatī	2,49,999 yrs	43
16	4 5 Y	Nandī	Garuda	Mānasī	24,984 yrs	36
17	4 Y	Tilaka	Gandharva	Mahāmānasi	23,734 yrs	35
18	3 5 Y	Amra	Kubera	Jayā	20,984 yrs	30
19	3 Y	Asoka	Varuṇa	Vijayā	54,899 yrs 11 M**** 24 Days	28
20	2 5 Y	Campaka	Bhrikutī	Aparājitā	7499 yrs 1 M	18
21	2 Y	Vakula	Gomedha	Bahurūpiṇi	2491 yrs	17
22	1 5 Y	Megha Sringa	Pārśva	Kusmāndī	699 yrs 10 M 4 Days	11
23	1 25 Y	Dhava	Mātanga	Padmāvatī	69 yrs 8 M	10
24	1 Y	Sāla	Guhyaka	Siddhāyanī	30 yrs	11

*Period of Omniscience of Lord Vrsabhadeva was 1 Lac Pūrva less by 1000 years Succeeding datas should be learnt in the similar way

**Pu-Pūrva, ***Pug.-Pūrvānga, ****Mon/M-Month

S No	Chief Disciple	No of Sages	Pre-canon proficients	Teachers	Clairvoyants	No of Omniscients
	34	35	36	37	38	39
01	Vrsabhasena	84,000	4,750	4.150	9,000	20,000
02	Simhasena	1 00,000	3,750	21.600	9,400	20,000
03	Cārudatta	2,00,000	2.150	1,29,300	9,600	15,000
04	Vajracamara	3,00,000	2 500	2,30,050	9 800	16,000
05	Vajra	3 20,000	2,400	2,54,350	11,000	13,000
06	Camara	3,30,000	2,300	2,69,000	10,000	12,000
07	Baladatta	3,00,000	2,030	2,44,920	9,000	11,000
08	Vaidarbha	2,50,000	4,000	2,10,400	2,000	18,000
09	Naga	2 00 000	1 500	1,55,500	8,400	7,500
10	Kunthu	1,00 000	1,400	59,200	7,200	7 000
11	Dharma	84 000	1,300	48,200	6,000	6,500
12	Mandira	72,000	1,200	39,200	5,400	6,000
13	Jaya	68 000	1,100	38 500	4 800	5,500
14	Arista	66 000	1,000	39 500	4,300	5 000
15	Sena	64,000	900	40.700	3,600	4,500
16	Cakrāyudha	62 000	800	41,800	3 000	4 000
17	Svayambhu	60,000	700	43,150	2,500	3 200
18	Kumbha	50,000	610	35,835	2,800	2,800
19	Visākha	40,000	550	29,000	2 200	2 200
20	Malli	30,000	500	21,000	1,800	1,800
21	Suprabha	20 000	450	12 600	1,600	1,600
22	Varadatta	18,000	400	11,800	1,500	1,500
23	Svayambhu	16,000	350	10,900	1 400	1,000
24	Indrabhūti	14,000	300	9,900	1,300	700

S No	Proteators	Complex Manah-Paryaya Jnānī	Vādī (Winners of Religious Discussions)	Jaina Female Saints (Āryikās)	Chief Āryikā (Gaṇinī -Ācāryā)	Votaries	Votaresses
	40	41.	42	43	44	45	46
01.	20,600	12,750	12,750	3,50,000	Brāhmī	3,00,000	5,00,000
02	20,400	12,450	12,400	3,20,000	Prakubjā	3,00,000	5,00,000
03	19,800	12,150	12,000	3,30,000	Dharmasri	3,00,000	5,00,000
04	19,000	21,650	1,000	3,30,600	Merusenā	3,00,000	5,00,000
05	18,400	10,400	10,450	3,30,000	Anantā	3,00,000	5,00,000
06	16,800	10,300	9,600	4,20,000	Ratisenā	3,00,000	5,00,000
07	15,300	9,150	8,600	3,30,000	Mīnā	3,00,000	5,00,000
08	600	8,000	7,000	3,80,000	Varunā	3,00,000	5 00,000
09	13,000	7,500	6,600	3,80,000	Ghosā	2,00,000	4,00,000
10	12,000	7,500	5,700	3,80,000	Dharanā	2 00,000	4,00 000
11	11,000	6,000	5,000	1,30,000	Cāranā	2,00,000	4,00 000
12	10,000	6,000	4,200	1,06,000	Varasenā	2,00,000	4,00,000
13	9,000	5,500	3,600	1,03,000	Padmā	2,00,000	4,00,000
14	8,000	5,000	3,200	1,08,000	Sarvasrī	2,00,000	4,00,000
15	7,000	4,500	2,800	62 400	Suvratā	2,00,000	4 00 000
16	6 000	4,000	2,400	60,300	Harisenā	2,00,000	4,00,000
17	5,100	3,350	2,000	60,350	Bhāvitā	1,00,000	3,00 000
18	4,300	2,055	1,600	60,000	Kunthusenā	1,00,000	3,00,000
19	2,900	1,750	1,400	55,000	Mdhusenā	1,00,000	3,00 000
20	2,200	1,500	1,200	50,000	Pūrvadattā	1,00,000	3 00,000
21	1,500	1,250	1,000	45,000	Mārginī	1,00,000	3,00,000
22	1,100	900	800	40,000	Yaksī	1,00,000	3,00 000
23	1,000	750	600	38,000	Sulokā	1,00 000	3,00,000
24.	900	500	400	36,000	Candanā	1,00,000	3 00 000

S No	Day of Liberation	Time of Liberation	Constellation of Liberation	Place of Liberation	Co-liberated	Period of cessation of activity
	47	48	49	50	51	52
01	Dark Māgha 14	Fore-noon	Uttarāsādhā	Kailāsa	10,000	14 days earlier
02	Bright Caitra 5	Fore-noon	Bharanī	Sammeda sikhara	1,000	1 month earlier
03	Bright Caitra 6	Afternoon	Jyesthā	Sammeda śikhara	1,000	1 month earlier
04	Bright Vaisākha 6	Fore-noon	Punarvasu	Sammeda sikhara	1,000	1 month earlier
05	Bright Caitra 11	Fore-noon	Maghā	Sammeda sikhara	1,000	1 month earlier
06	Dark Phālguna 4	Afternoon	Citrā	Sammeda sikhara	324	1 month earlier
07	Dark Phālguna 7	Fore-noon	Anurādhā	Sammeda sikhara	500	1 month earlier
08	Bright Phālguna 7	Fore-noon	Jyesthā	Sammeda sikhara	1,000	1 month earlier
09	Bright Bhādrapada 8	Afternoon	Mūla	Sammeda sikhara	1 000	1 month earlier
10	Bright Āsvina 8	Fore-noon	Pūrvasādhā	Sammeda sikhara	1,000	1 month earlier
11	Bright Śrāvana 15	Fore-noon	Ghanisthā	Sammeda sikhara	1 000	1 month earlier
12	Bright Bhādrapada 14	Afternoon	Asvinī	Champāpura	601	1 month earlier
13	Dark Āsādha 8	Pradosa	Pūrva bhādrapadā	Sammeda sikhara	600	1 month earlier
14	Dark Caitra 15	Pradosa	Revatī	Sammeda sikhara	7,000	1 month earlier
15	Bright Jyestha 4	Pratyūsa	Pusya	Sammeda sikhara	801	1 month earlier
16	Dark Jyestha 14	Pradosa	Bharanī	Sammeda sikhara	900	1 month earlier
17	Bright Vaisākha 1	Pradosa	Krttikā	Sammeda sikhara	1 000	1 month earlier
18	Dark Caitra 15	Pratyūsa	Rohini	Sammeda sikhara	1,000	1 month earlier
19	Bright Phālguna 5	Pradosa	Bharanī	Sammeda sikhara	500	1 month earlier
20	Dark Phālguna 12	Pradosa	Sravana	Sammeda sikhara	1,000	1 month earlier
21	Dark Vaisākha 14	Pratyusa	Asvini	Sammeda sikhara	1,000	1 month earlier
22	Bright Asādha 7	Pradosa	Citrā	Ūrjayanta	536	1 month earlier
23	Bright Srāvana 7	Pradosa	Visākhā	Sammeda sikhara	36	1 month earlier
24	Dark Kārtika 15	Pratyūsa	Svāti	Pāvāpuri	Single	2 days earlier

Table - 3 : Nine Baladevas

S.No.	Name	Body Height	Life Span	Destinity after Death
01.	02.	03.	04	05
01	Vijaya	80 D	87,00,000 years	Liberation
02.	Acala	70 D	77,00,000 years	Liberation
03.	Dharma	60 D	67,00,000 years	Liberation
04	Suprabha	50 D	37,00,000 years	Liberation
05	Sudarśana	45 D	17,00,000 years	Liberation
06	Nandī	29 D	67,000 years	Liberation
07	Nandimitra	22 D	37,000 years	Liberation
08	Rāma	16 D	17,000 years	Liberation
09.	Padma	10 D	1,200 years	Brahma Heaven

Table - 4 : Nine Prati-Nārāyaṇas

S No	Name	Body Height	Life Span	Destinity after Death
01	02.	03.	04.	05
01.	Aśvagrīva	80 D	84,00,000 years	Seventh Hell
02	Tāraka	70 D	72,00,000 years	Sixth Hell
03	Meraka	60 D	60,00,000 years	Sixth Hell
04	Madhukaitabha	50 D	30,00,000 years	Sixth Hell
05.	Nisumbha	45 D	10,00,000 years	Sixth Hell
06.	Bali	29 D	65,000 years	Sixth Hell
07.	Praharaṇa	22 D	32,000 years	Fifth Hell
08.	Rāvana	16 D	12,000 years	Fourth Hell (Third Hell as per Padmapurāṇa)
09.	Jarāsandha	10 D	1,000 years	Third Hell

Table - 5 : Twelve Universal Monarchs (Cakravartis)

S No	Name	Body height	Life-span	Princehood	Period of Rulership over 4000 kings (Mandalika Kāla)	Period of world conquest, yrs	Period of reign	Periof of restraint	Destinity after death
01	02	03	04	05.	06	07	08	09	10
01.	Bharata	500 D	84 Lac Pūrva (Pu)	77,00,000 Pu	1,000 years	60,000 years	6 Lac Pu+ 61,000 years	1 Lac Pu	Liberation
02	Sagara	450 D	72 Lac Pūrva	50,000 Pu	50,000 Pu	30,000 years	70 Lac Pu+ 30,000 years	1 Lac Pu	Liberation
03	Maghavā	42 5 D	5,00,000yrs	25,000 years	25,000 years	10,000 years	3,90,000 yrs	50,000 yrs	Sanatkumāra Kalpa
04	Sanatkumāra	42 D	3,00,000yrs	50,000 years	50,000 years	10,000 years	90,000 years	1,00,000yrs	Sanatkumāra Kalpa
05.	Śānti	40 D	1,00,000yrs	25,000 years	25,000 years	800 years	24,200 years	25,000 yrs	Liberation
06	Kunthu	35 D	95,000 yrs	23,750 years	23,750 years	600 years	23,150 years	23,750 yrs	Liberation
07	Ara	30 D	84,000 yrs	21,000 years	21,000 years	400 years	20,600 years	21,000 yrs	Liberation
08.	Subhauma	28 D	60,000 yrs	5,000 years	5,000 years	500 years	49,500 years	00 years	Seventh Hell
09	Padma	22 D	30,000 yrs	500 years	500 years	300 years	18,700 years	10,000 yrs	Liberation
10	Harisena	20 D	10,000 yrs	325 years	325 years	150 years	8,850 years	350 years	Liberation
11	Jayasena	15 D	3,000 yrs	300 years	300 years	100 years	1,900 years	400 years	Liberation
12	Brahmadatta	7 D	700 yrs	28 years	56 years	16 years	600 years	00 years	Seventh Hell

Table - 6 : Twelve Kalpas (Heavens)

S No	Name	Empyrean abodes (Indraka)	Supporting Emp abodes (Srenibaddha)	Scattered abodes (Prakīrnaka)	Width of abode	Colour of abode	Basis of abode	Sexual enjoyment	Maximum Life Span Baddhāyuska	Ghātāyuska	Virahakāla	Maximum Region of Clairvoyance
01	02	03	04	05.	06.	07	08	09.	10	11	12	13
01	Saudharma	31	4,371	31.95.598	1,121 Y	5 Colours	Dense water	Physical Sex	2 Sāgaras	2.5 Sāgaras	7 Days	First Hell
02	Īśāna		1,447	27,98,543	1,121 Y	5 Colours	Dense water	Physical Sex	2 Sāgaras	2 5 Sāgaras	7 Days	First Hell
03	Sanatkumāra	7	588	11.99.405	1,022 Y	4 Colours Excl Black	Air layer	Sex by Touch	7 Sāgaras	7 5 Sāgaras	15 Days	Second Hell
04.	Māhendra		196	7,99,804	1,022 Y	4 Colours Excl Black	Air layer	Sex by Touch	7 Sāgaras	7 5 Sāgaras	15 Days	Second Hell
05	Brahma	4	360	3.99.636	923 Y	3 Colours Excl.Blue, Black	Water layer	Sex by Beauty	10Sāgaras	10 5 Sāgaras	1 Month	Third Hell
06	Lāntava	2	156	49.842	824 Y	-do-	Water layer	Sex by Beauty	14Sāgaras	14.5 Sāgaras	1 Month	Third Hell
07	Mahāsukra	1	72	39.927	725 Y	2 Colours Yellow, White	Water	Sex by layer	16Sāgaras Hearing	16 5 Sāgaras	2 Months	Fourth Hell
08.	Sahasrāra	1	68	5.931	626 Y	-do-	Water layer	Sex by Hearing	18Sāgaras	18 5 Sāgaras	2 Months	Fourth Hell
09	Ānata						Pure sky	Mental sex	20Sāgaras	-do-	4 Months	Fifth Hell
10	Prānata			. .			Pure sky	Mental sex	20Sāgaras	-do-	4 Months	Fifth Hell
11	Ārana	6	324	370	527 Y	White	Pure sky	Mental sex	22Sāgaras	-do-	4 Months	Fifth Hell
12	Acyuta			-			Pure sky	Mental sex	22Sāgaras	-do-	4 Months	Fifth Hell

Table - 7 : Nine Nārāyaṇas

S.No	Name	Body Height, Dhanusas, D	Life span	Period of Princehood	Rule over 4000 kings (Mandalika Kāla)	Period of conquest	Period of reign	Destinity after Death
01	02	03	04	05.	06	07	08	09
01	Triprstha	80 D	84,00,000 yrs	25,000 years	25,000 years	1,000 years	83,49,000 yrs	Seventh Hell
02	Dviprstha	70 D	72,00,000 yrs	25,000 years	25,000 years	100 years	71,49,900 yrs	Sixth Hell
03	Svayambhu	60 D	60,00,000 years	12,500 years	12,500 years	90 years	59,74,910 yrs	Sixth Hell
04	Purusottama	50 D	30,00,000 years	700 years	1,300 years	80 years	29,97,920 yrs	Sixth Hell
05.	Purusasimha	45 D	10,00,000 years	300 years	1,250 years	70 years	9,98,380 yrs	Sixth Hell
06	Purusa Pundarika	29 D	65,000 years	250 years	250 years	60 years	64,440 yrs	Sixth Hell
07	Datta	22 D	32,000 years	200 years	50 years	50 years	31,700 yrs	Fifth Hell
08	Nārāyana	16 D	12,000 years	100 years	300 years	40 years	11,560 yrs	Fourth Hell (Third Hell as per Padmapurāna)
09	Krsna	10 D	1,000 yeas	16 years	56 years	8 years	920 yrs	Third Hell

Table - 8 : Description of Tanks/Ponds (Sarovaras)

S No.	Name	Length of Tanks In Yojanas	Length of Tanks In Miles	Width Yojanas	Width Miles	Depth Yojanas	Depth Miles	Chief Goddess	Lotus Family
01	02	03	04	05	06	07	08	09	10
01	Padma	1,000	40,00,000	500	20,00,000	10	40,000	Srīdevi	140115
02	Mahāpadma	2,000	80,00,000	1,000	40,00,000	20	80,000	Hrīdevi	280230
03	Tigincha	4,000	1,60,00,000	2,000	80,00,000	40	1,60,000	Dhrtidevi	560460
04	Kesarī	4,000	1,60,00,000	2,000	80,00,000	40	1,60,000	Kīrti	560460
05.	Pundarīka	2,000	80,00,000	1,000	40,00,000	20	80,000	Buddhi	280230
06	Mahāpundarīka	1,000	40,00,000	500	20,00,000	10	40,000	Laksmī	140115

Table - 9 : Eleven Rudras

S.No	Name	Body height, Dhanusas. D	Life span	Princehood	Period of restraint	Period of break in austerity	Post-destinity
01	02	03	04	05	06.	07.	08
01	Bhīmāvali	500 D	83 Lac Pu	27 66,666 Pu	27,66,668 Pu	27,66,666 Pu	Seventh hell
02	Jitasatru	450 D	71 Lac Pu	23,66,666 Pu	23,66,668 Pu	23,66,666 Pu	Seventh hell
03	Rudra	100 D	2 Lac Pu	66,666 Pu	66,668 Pu	66,666 Pu	Sixth hell
04.	Vaisvānara	90 D	1 Lac Pu	33,333 Pu	33,334 Pu	33,333 Pu	Sixth hell
05.	Supratistha	80 D	84 Lac yrs	28,00,000 yrs	28,00,000 yrs.	28,00,000 yrs.	Sixth hell
06	Acala	70 D	60 Lac Pu	20,00,000 yrs	20,00,000 yrs	20,00,000 yrs.	Sixth hell
07	Pundarīka	60 D	50 Lac yrs	16,66,666 yrs	16,66,668 yrs.	16,66,666 yrs.	Sixth hell
08.	Ajitandhara	50 D	40 Lac yrs	13,33,333 yrs	13,33,334 yrs.	13,33,333 yrs.	Fifth hell
09	Ajitanābhi	28 D	20 Lac yrs	6,66,666 yrs	6,66,668 yrs	6,66,666 yrs.	Fourth hell
10.	Pītha (Pīdhāla)	24 D	10 Lac yrs	3,33,333 yrs.	3,33,334 yrs	3,33,333 yrs.	Fourth hell
11.	Sātyakiputra	7 Hastas (H)	69 yrs	7 yrs	34 yrs.	28 yrs.	Third hell

Table - 10 : Infernal Beings (Nārakas)

S No	Name of Hell	Thickness	No of Residences (Bilas)	Indraka	Max life span S(Sāgara)	Body height	Area of Clairvoyance	Arrival from	Interval between birth & death	Next birth (Possible)	Jump
01.	02.	03	04	05	06	07.	08.	09	10.	11.	12.
01	Ratnaprabhā	1,80,000Y	30,00,000	13	1 S	31 25H	1 Y	Non instin	24 Muhūrta	Tīrthankara	7(13/16) Y
02.	Śarkarāprabhā	32,000 Y	25,00,000	11	3 S	62 5 H	3.5 Kr	Water Snake	7 Days	-do-	15(10/16) Y
03	Bālukāprabhā	28,000 Y	15,00,000	9	7 S	125 H	3 Kr	Birds	15 Days	-do-	31(4/16) Y
04.	Pankaprabhā	24,000 Y	10,00,000	7	10 S	250 H	2 5 Kr	Snake etc	1 Month	Ultimate-bodied	62(8/16) Y
05.	Dhūmaprabhā	20,000 Y	3,00,000	5	17 S	125 D	2 Kr	Lion	2 Months	Restraind	125 Y
06	Tamahprabhā	16,000 Y	99,995	3	22 S	250 D	1 5 Kr	Women	4 Months	Par restrained	250 Y
07	Mahātamah-prabhā	8,000 Y	5	1	33 S	500 D	1 Kr	Fish	6 Months	Righteous	500 Y

Table - 11 : Description of Regions and Mountains in Jambūdvīpa

S No	Name	Width		Height of Mountains		Colour of Mountains
		In Yojanas	In Miles	In Yojanas	In Miles	
01	02	03	04	05	06	07
01	Bharata Region	526 (6/19)	2,10,563 (1/19)	x	x	x
02.	Himavana Mountain	1,052 (12/19)	42,10,526 (6/19)	100	4,00,000	Golden
03.	Haimavata Region	2,105 (5/19)	84,21,052 (12/19)	x	x	x
04	Mahāhimavana Mountain	4,210 (10/19)	1,68,42,105 (5/19)	200	8,00,000	Silvery
05	Hari Region	8,421 (1/19)	3,36,84,210 (10/19)	x	x	x
06	Nisadha Mountain	16,842 (2/19)	6,73,68,421 (1/19)	400	16,00,000	Heated Golden
07.	Videha Region	33,684 (4/19)	13,47,36,842 (4/19)	x	x	x
08	Nila Mountain	16,842 (2/19)	6,73,68,421 (1/19)	400	16,00,000	Sapphire Gem
09	Ramyak Region	8421 (1/19)	3,36,84,210 (10/19)	x	x	x
10.	Rukmi Mountain	4,210 (10/19)	1,68,42,105 (5/19)	200	8,00,000	Silvery
11	Hairanyavata Region	2,105 (5/19)	84,21,052 (12/19)	x	x	x
12.	Śikharī Mountain	1,052 (12/19)	42,10,536 (6/19)	100	4,00,000	Golden
13	Airāvata Region	526 (6/19)	2,10,563 (3/19)	x	x	x

Table - 12 : Mansional Deities (Bhavanavāsī Devas)

S No.	Name	Crown Emblem	Residences (Bhavanas)	Indras	Max life span	Body height	Max. Clairvoyance	
							Area, Yojanas	Time
01.	02	03	04	05	06	07	08	09
01.	Asurakumāra	Cūdāmanı	64 Lacs	2	1 Sāgara	25 D	Innumerable Crore Y	Innumerable years
02	Nāgakumāra	Serpent	84 Lacs	2	3 Palyas	10 D	Innumerable thousand Y	Numerable times less than Asuras
03	Suparṇakumāra	Eagle	72 Lacs	2	2 5 Palyas	10 D	Innumerable thousand Y	-do-
04	Dvīpakumāra	Elephant	76 Lacs	2	2 Palyas	10 D	Innumerable thousand Y	-do-
05	Udadhikumāra	Crocodile	76 Lacs	2	1 5 Palyas	10 D	Innumerable thousand Y	-do-
06.	Stanitakumāra	Svāstika	76 Lacs	2	1 5 Palyas	10 D	Innumerable thousand Y	-do-
07.	Vidyutkumāra	Dıamond	76 Lacs	2	1.5 Palyas	10 D	Innumerable thousand Y	-do-
08	Dık-kumāra	Lıon	76 Lacs	2	1.5 Palyas	10 D	Innumerable thousand Y	-do-
09.	Agnikumāra	Sacred Pitcher	76 Lacs	2	1.5 Palyas	10 D	Innumerable thousand Y	-do-
10	Vāyukumāra	Horse	96 Lacs	2	1.5 Palyas	10 D	Innumerable thousand Y	-do-

Table - 13 : Description of Astral Deities (Jyotirvāsī Devas)

S.No	Name of Astrals	Height from Citrā Earth		Size of Abodes		Rays
		In Yojanas	In Miles	In Yojanas	In Miles	
01.	02.	03	04	05	06	07.
01.	Stars	790 Y	31,60,000	0.25 Kr	250	Dull rays
02.	Sun	800 Y	32,00,000	48/61 Y	3147 (33/61)	12000
03	Moon	880 Y	35,20,000	56/61 Y	3672 (8/61)	12000
04.	Constellation	884 Y	35,36,000	x	x	x
05	Mercury	888 Y	35,52,000	Little less than 0 5 Kr	Little less than 500 M	Dull rays
06	Venus	891 Y	35,64,000	1 Kr	1000 M	2500
07	Jupiter	894 Y	35,76,000	Little less than 1 Kr	Little less than 1000 M	Dull rays
08	Mars	897 Y	35,88,000	Little less than 0 5 Kr	Little less than 500 M	Dull rays
09	Saturn	900 Y	36,00,000	Little less than 0 5 Kr	Little less than 500 M	Dull rays
10	Rahu	x	x	Little less than 1 Y	Little less than 4000 M	Dull rays
11.	Ketu	x	x	Little less than 1 Y	Little less than 4000 M	Dull rays

Abbreviation

Anagāra-dharmāmrta	ADT
Angula	A
Bhagavatı Āradhanā	BA
Cārıtra Sāra	CS
Dhanusa	D
Dravya Sangraha	DS
Gommatasāra, Jıvakāndu	GJ
Gommatasara, Karmakānda	GK
Mahā purana	MP
Mūlacāra	MC
Muhūrta	M
Pūrva	Pu
Purusartha-sıddhı-upaya	PSU
Ratnakaranda Srāvakācāra	RKSC
Rayana Sara	RS
Sagara	S
Sagāra-dharmāmrta	SD
Samaya Sara	SSr
Sarvārtha-sıddhı	SS
Tattvartha Sutra	T S
Trıloka Prajnaptı	TP
Year	Yr
Yojana	Y
Ācara Sāra	AS
Vasunandı Srāvakācāra	VSC
Bhāvasangraha	BS
Umāsvāmı Sravakacāra	USC
Satrasara-Samuccaya	SSS
Purusartha-Sıddhı-Upāya	PSU
Ātmanusāsana	AN

GLOSSARY

A

Abodes/Astral planes, 121, 125 विमान
Absolute Conation, 262, 274 केवलदर्शन
Absolute or Ideal Time, 138 निश्चयकाल
Absolute or Omniscience Knowledge, 233, 262, 273, 291 केवलज्ञान
Activities, 133, 264, 270 योग
Activities related to Conception, 187 गर्भान्वय क्रियाएँ
Activities related to Initiation, 193 दीक्षान्वय क्रियाएँ
Addiction, 149 व्यसन
Afflictions, 219 परीषह
Aggregate, 279 स्कंध
Agriculture, 53, 174 कृषि
A-heavy-a-light, 338 अगुरुलघु
Air-bodied Beings , 99 वायुकायिक
Angeral or Cruel Meditation, 246 रौद्रध्यान
Apparent or Practical Time, 138 व्यवहारकाल
Apprehension, 281 अवग्रह
Army Chief, 116, 128 अनीक
Arts and Crafts, 53, 174 शिल्प
Aspirant or Last-ritualising Votary, 167 साधक श्रावक
Astral Deity, 114, 120 ज्योतिष्क देव
Attachment, 159, 320 राग
Attainment of Competency (of Reducing Karmic Intensity), 359, 360 प्रायोग्यलब्धि
Attainment of Destruction-cum-subsidence, 359, 360 क्षयोपशम लब्धि
Attainment of Proper Sermons, 359, 360 देशनालब्धि
Attainment of Ultimate Volitions, 359, 360 करणलब्धि
Attainment of Volitional Purity, 359, 360 विशुद्धी लब्धि
Attribute, 261 गुण
Aura, 63 भामण्डल
Aureole, 169 लेश्या
Auspicious Articles, 106 मंगलद्रव्य
Auspicious Article made of Peacock-feathers, 166 पिच्छी
Auspicious Event, 132 कल्याणक
Austerities, 171, 175, 179 तप
Aversion, 159, 320 द्वेष

B

Bad Land of Enjoyment, 112 कुभोगभूमि
Balabhadra or Baladeva, 15, 27, 88 बलभद्र या बलदेव
Basic (Primary) Attributes (Virtues), 149, 168 मूलगुण
Benedictory Prologue, 48 मगलाचरण
Beneficient Instructor, 314 हितोपदेशी
Besmearing, 265 मलिन
Bilas (abodes), 100 बिल (नरक मे)
Body, 335, 336 काय
Body-guard, 116, 128 आत्मरक्षक (देव)
Bondage बंध
Bright Fortnight, 122 or Bright half of the month, 69 शुक्लपक्ष

C

Cakravarti, Universal Monarchs, Emperors, 14, 27, 78 चक्रवर्ती
Camara, Fly-whisk, 46 चँवर
Carefulness, 200 समिति
Carefulness in Disposal of Excretions, 201 प्रतिष्ठापना समिति
Carefulness in Picking and Placing, 201 आदान निक्षेपण समिति

D

Q

R

S

NINE SUPREMES (NAV DEVTA)

Arihant, Siddha, Acharya, Upadhyay, Sadhu, Jindharma, Jinagam & Jinchaitya & Jinchaityala are called nine Supremes (Nav Devta).

BARAH-BHAVNA

[TWELVE ANUPREKSHAS]

By : Aryika Chandnamati

(Tune - Chalat Musafir Moh liyo Re......)

I'm praying to you Jinavar deva!
I'm praying to you
Praying to you, I'm saying to you-2
I'm praying to you Jinvar deva. I'm ...
I did not know about my soul,
I could not think about myself
So tell me that path deva. . ..
I'm praying to you. ..

1. Anitya Bhavna

All things are momentary in world,
Everybody doing the birth and death
It is also nature of Universe ..
I'm praying to you . . . 1

2. Asharan Bhavna

Unprotected are the souls of creatures
They are feeling fruitition of Karmas.
Any body doesn't help here...
I'm praying to you.... .2

3. Sansar Bhavna

Soul moves in Universe from eternal,
And could not attain true happiness.
Now I want ending sorrow
I'm praying to you.... ..3

4. Ekatva Bhavna

I came alone and will go alone too,
There is neither any friend nor enemy
None takes my Manifold sufferings . .
I'm praying to you . 4

5. Anyatva Bhavna

Soul is separate from my body,
All relatives are different from me,
I think, my soul is as God.. ..
I'm praying to you . 5

6. Ashuchi Bhavna

Although my soul is so sacred,
But He became impure by Karmas
Please bless me to get pure soul...
I'm praying to you. .6

7. Ashrav Bhavna

The inflow of Karmas grows my Universe,
And it also originates the Passions.
Sacrad and sinful kinds of Ashravas...
I'm praying to you....7

8. Samvar Bhavna

The inflow of Karmas stopped where,
That condition is known by Samvar
I want to attain this manner ..
I'm praying to you.. .8

9. Nirjara Bhavna

After the fruitition of those Karmas,
Dissociation of them then takes place.
Two kinds of this holy Nirjara
I'm praying to you .. 9

10. Lok Bhavna

Universe is situated from eternal,
Which is divided in three Lokas
We are wandering without knowledge .
I'm praying to you...10

11. Bodhidurlabha Bhavna

Human life is the best than all lives,
But difficult is, to attain Ratnatraya
Give me that Right Path, deva. ....
I'm praying to you.. 11

12. Dharma Bhavna

Religion is the nature of thing, say Granthas,
I want to receive nature of the soul.
Then, I will get Salvation . .
I'm praying to you 12

These are called as twelve Anupreksha,
Meditated by all great persons
"Chandnamati" wants to get them. .
I'm praying to you.

PRAYER OF TIRTHANKARAS' BIRTHPLACES

-Aryika Chandnamati

Tune-Tumhi Ho Mata, Pita Tumhi Ho.......

Holy **Ayodhya** is first birthplace, Where born Rishabh Ajit Abhinandannath.
Sumatinath Anantnath also born there, So I bow to Pilgrimage Ayodhya. **(1)**

Second birthplace is **Shravasti,** Where was born Sambhavnath Jinvar
Crore of crores Jewels were rained there, So I bow to Pilgrimage Shravasti **(2)**

Kaushambi is third holy Pilgrimage, Shri Padmaprabha Lord was born there
Indra celebrated Festival then, So I bow to Pilgrimage Kaushambi **(3)**

Two Tirthankaras' birthplace is **Banaras,** Who were Suparas and Lord Paras
Both of mothers seen sixteen dreams there, So I bow to Pilgrimage **Banaras. (4)**

Shri **Chandrapuri** is near Banaras, Which is the birthplace of Chandraprabhu ji.
his place is waiting for us to progress, I bow to that Pilgrimage Chandrapuri. **(5)**

Kakandi is sixth birthplace Tiratha, There was born Pushpadanta Jinvar
Saudharm Indra came from heaven, So I bow to Kakandi Pilgrimage **(6)**

The birthplace of Tirthankara tenth, **Bhaddilpuri** is auspicious place
Shitalnath was born at that place, So I bow to Bhaddilpur Pilgrimage **(7)**

Mother-land of Shreyansa Jinvar, Shri **Singhapuri** is near Banaras
That is today famous as Sarnath, I bow to that Singhapuri Pilgrimage **(8)**

Champapuri is nineth pilgrimage, Which is the birthplace of Vasupujya Jin
There became five Kalyanaks also, So I bow to Champapuri tirth **(9)**

Holy Pilgrimage is **Campilaji,** The birthplace of Vimalnath ji
His four Kalyanaks became too there, So I bow to Campila Pilgrimage **(10)**

Fifteenth Tirthankar Dharmanath, Was born in **Ratnapuri** Pilgrimage
Many heavenly deities came there , So I bow to Ratnapuri Tirath **(11)**

Shri Shanti Kunthu Arah Tirthankars, Were born in **Hastinapuri** Tirth
Jambudvip is famous of there, So I bow to Pilgrimage Hastinapur **(12)**

Mithilapuri is holy Pilgrimage, Where born Mallinath Naminath Jinvar
Kuber rained then many Jewels there, So I bow to Mithilapuri Tirath. **(13)**

Rajagrihi is historical place, Where born Munisuvrat Jineshwar.
Five Mountains are famous of there, So I bow to Rajgiri Pilgrimage. **(14)**

Twenty second Lord is Neminath, **Shauripur** is his holy birthplace
He got there four Kalyanak also, So I bow to Shauripur Pilgrimage **(15)**

Twenty fourth Tirthankar Mahavir, He was born at **Kundulpuri** Tirth
Situated there Nandyavarta Palace, So I bow to Kundalpur Pilgrimage **(16)**

These are sixteen holy Pilgrimages, Birthplaces of twenty four Tirthankars.
Many developed by Ganini Gyanmatiji, She says to you conserve also them **(17)**

Twenty four Tirthankars' birthplaces All are holy places of our country
All of you travel to these Pilgrimages, "Chandnamati" wants Ratnatraya Tirtha **(18)**